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Jesuit Educational Quarterly

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June 1946 to March 1947

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PUBLIC RELATIONS AT SAINT LOUIS UNIVERSITY
William A. Durbin

THE STUDENT COUNCIL IN JESUIT HIGH SCHOOLS
Lorenzo K. Reed, S.J.

SURVEY OF JESUIT HIGH SCHOOLS
William J. Mehok, S.J.

DISTINCTIVE FEATURES OF JESUIT LIBRARIANSHIP
Brendan C. Connolly, S.J.

VOL. IX, No. 4

(FOR PRIVATE CIRCULATION)

Contributors

Mr. James M. Carmody is teacher of Greek at Scranton Preparatory School.

Father Brendan C. Connelly studied library science at Catholic University and is now getting his doctorate in the same field at the University of Chicago.

Father M. Joseph Costelloe, fourth-year theologian at St. Mary's, sums up a survey of Greek in Jesuit high schools.

Mr. Thomas W. Curry, former teacher of English at St. Louis University High School, now studies theology at St. Mary's.

William A. Durbin is the new director of public relations at Saint Louis University.

Father Mortimer H. Gavin, formerly of the staff at the Labor School at Holy Cross College, now is with the Institute of Social Sciences studying industrial relations.

Father William F. Kelley is graduate student in education at the University of Minnesota.

Father William J. Mehok is assistant to the Executive Director of the Jesuit Educational Association.

Father Lorenzo Reed, principal of Canisius High Srhool, has taken time out in the midst of moving his school to new quarters that he might write the article on the student council urged by the Denver Institute.

Father John E. Wise is director and teacher in the School of Adult Education, Loyola College, Baltimore, and frequent contributor to the Quarterly.

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ADDRESS COMMUNICATIONS TO THE EDITOR

49 EAST 84TH STREET
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Public Relations at Saint Louis University

William A. Durbin

When the president of a university delivers a learned address before the American Association for the Advancement of Science, his institution receives "good publicity." When a member of the department of nuclear physics earns the Nobel Prize, the publicity is likewise good. The publication of a nonfiction best seller by a faculty member draws favorable notice from the press and from the public in general. And, of course, a national championship football team earns more acclaim than the discovery of a cure for the common cold.

What, then, is this "publicity" and where does it belong in the hierarchy of values of a Jesuit school? Certainly the content of the president's address before the A.A.A.S. is more significant than the column inches of newsprint devoted to reporting it. When he made the address, he wasn't executing a publicity stunt. Neither was the scientist who earned the Nobel Prize, or the faculty member who composed the popular book. The football program worth anything at all looks far deeper into the welfare of the student and the integration of the school's activities program than merely to the publicity value of a winner.

Obviously a great many activities of a Jesuit school have sound publicity value; they tend to demonstrate the effectiveness of Jesuit education. That demonstration is not a bad thing; it is a prerequisite of achieving the widest possible influence in a somewhat battered world.

It is essential, therefore, if we are to discuss public relations, that we not confuse the term with mere publicity. Publicity may be important; it may be good and it may be bad, but it must never be an end in itself. Neither is it by any odds a substitute for public relations.

All this is a prelude to the proposition that public relations at Saint Louis University is not a publicity program. As we shall see, it involves publicity in some of its aspects, just as surgery involves a scalpel. It is, properly speaking, an instrument of public relations.

The Department of Public Relations at Saint Louis is new; it was established in January of 1946 with a director, a desk, and a typewriter. After only one year's development it leaves much to be desired in both extensive and intensive growth. Today the department comprises seven desks, nine employees, and five typewriters. That physical expansion is

not important. The objectives, the policies and the practices that have grown out of this brief experience, however, may be significant.

The first step in the development of the program concerned itself with fundamentals—a definition of terms. In a memorandum to all administrators of the university was submitted, early in the year, an analysis of the problem. Public relations was defined as "the sum total of all the attitudes, impressions and opinions which constitute the relationship between the institution and its public." "Its public" was determined to include a number of components: the faculty and administration, the student body, the nonfaculty employees, the alumni, and the general public. That listing was intended to be significant of the relative importance of each to the university. It was pointed out that any sound public relations program must look to all of those components, must seek to build friendly attitudes, make good impressions, create high, respectful opinions.

It was obvious that such a comprehensive program could not be executed by a publicity man in an ivory tower, albeit that tower were equipped with the latest types of duplicating equipment and Speed Graphic cameras. It was essential that attention be afforded the broad outlines of the program on what the professionals call "the policy-making level."

The president accordingly appointed a university Committee on Public Relations, composed of four regents, two deans, and administrators representing the dean of men's office, the athletics department, the university radio station, the comptroller's office, the departments of speech and philosophy, and the director of public relations. Its membership includes nine Jesuits and six laymen. The committee convenes twice each month in the president's office and the latter is always present. The Department of Public Relations serves as an instrument of the committee to carry out its decisions. In advance of each meeting, members of the committee receive a copy of the agenda, made up of suggestions submitted from all quarters of the institution. When appropriate, a detailed memorandum is prepared in advance explaining a suggestion or a proposal, so that the members may devote some thought to the problem before the gavel drops.

The committee's scope of interest is as broad as the university. It is difficult to conceive of any operation or activity that has utterly no public relations significance, from the manner of answering telephones to the hiring of a new dean. The committee seeks to evaluate the effect upon the attitudes and opinions of the public of the myriad activities and operations of the institution. Its function is, of course, advisory, and its decisions are communicated to the president or the appropriate administrator in the form of recommendations.

For the most part the specific plans and policies mentioned below

have emerged from these committee meetings, where they were discussed thoroughly from the various viewpoints represented. The detailed working out of each plan is left largely to the interested department; a great many of them are still in embryo. Some of the programs discussed antedated the establishment of the department or the appointment of the committee, but they may serve to illustrate the scope and objectives, as well as the practical operations of the public relations function.

The relationships with the faculty, both Jesuit and lay, and with all the other employees of the university are of paramount importance. At the outset it is important that they be given an opportunity to understand the program, its purposes and methods, and an opportunity to assist in its execution. There are few substitutes for personal conversation in this category, but memoranda, articles in student publications, and faculty meetings and conferences have been utilized to enlist their support and active cooperation. A weekly note to all department heads, reminding them of the need for information to prepare press releases, radio programs, feature stories, and alumni notes has been fairly successful.

A retirement fund for lay faculty and administrators, to which the university contributes a substantial share, was established in an effort to reward them for their loyalty and service. A survey is being made to determine the advisability of a more systematic handling of salary scales for nonfaculty personnel, with possible provision for promotion and recognition of outstanding ability or service. In general, an effort is made to advise the faculty of all significant developments of interest to them. A comprehensive questionnaire, seeking all pertinent data concerning each member of the faculty will ultimately make up a file of use in preparing news releases concerning the faculty without harassing them on every occasion for essential data.

The student body has received its share of attention in the public relations program. Provision was made to give veteran students an opportunity to accelerate their course in a double summer session. Students requiring part-time employment were allowed to schedule their classes either in the morning or afternoon, with a few necessary restrictions. Provision has been made for providing students with tickets for outside as well as student activities, by setting up ticket booths in various parts of the campus. A new Student Union House will provide better facilities for recreation and meetings. Student activities in general have been reviewed by the committee. These are practices common to virtually all universities, but they all have a public relations significance.

There is little doubt but that the alumni of any school form one of the most important segments of the outside public. Their attitudes and impressions will be developed largely while they are students, but after

graduation they deserve very special attention. Of fundamental importance is an effective means of communicating with the graduates, and that facility has been a casualty of war in many institutions. Mailing lists must be brought up to date and kept that way; economical means must be found for addressing and mailing, in order that alumni may receive communications from their alma mater from time to time other than requests for financial support.

Saint Louis University has established an alumni lecture series, delivered by faculty members for the benefit of alumni who are interested in authoritative discussions of current topics. The series was well received last year, and a questionnaire submitted to alumni who attended revealed a unanimous desire that the service be offered again this year.

As an additional service to the alumni, the university is establishing a placement bureau, whose services will be available to students and alumni alike. The bureau will serve to centralize information obtained from applicants and data concerning job opportunities submitted by outside organizations.

In addition, the public relations department, under the direction of the Committee on Public Relations, has taken an active part in the reorganization of the letterman club, the planning of homecoming activities, and the editing of the *Alumni News*. It is contemplated, too, that the alumni will be given physical facilities in the Union House, in order that they have permanent headquarters for their various activities.

Among the plans and policies devoted to that great body of otherwise disinterested individuals whom we call the general public, has been, first of all, a recognition of the necessity of advising them of what is going on within the university. If, for example, the institution is making special efforts to accommodate veterans, if classroom facilities and housing are being expanded tremendously under extreme difficulties in order to provide all deserving veterans with an opportunity for education, the public should know it. If strenuous efforts have been made to obtain a prominent educator as a member of the faculty, Mr. and Mrs. Citizen should be informed of his coming.

There is no better way to build public respect for an institution than to build respect for the human beings who comprise it. Biology, philosophy, and economics are intangibles to the man on the street, but a biologist or a philosopher or an economist whom he has seen and heard will make a lasting impression. Thus a speakers' bureau is in the process of formation at Saint Louis University. The public relations department has submitted a letter with an appropriate questionnaire to all members of the faculty, inviting them to indicate their desire to participate. From the data gathered will be prepared a booklet containing a picture, brief

biography, and lecture subjects of each member of the bureau. These booklets will then be distributed to civic and business organizations, parochial clubs and societies, and high schools, in order that they may select the speakers they desire and submit their invitation. The bureau will then handle all details of arrangements for the faculty, including reminders of the dates and appropriate press releases on important public appearances. The booklet will have, it seems, a double-barreled effect. It will serve to present to the public outstanding members of the faculty, as well as to stimulate invitations for faculty members to meet the public.

It was important, too, not to lose sight of the fact that the general public includes a great many organizations which deserve the active support and cooperation of the university. Among others, Saint Louis University has afforded active assistance to the Saint Louis Symphony Society, the Adult Education Council, the National Society for Medical Research, and the Community Chest. Even the United States Employment Service is grateful for some little extra assistance in the placing of its applicants. A systematic attention to these rather obvious activities should bring deeply satisfying returns in increased respect and good will.

Thus far we have said little of publicity, although there is a publicity value in most of the activities enumerated and nearly all of them should be the subject of one or more press releases. But, logically speaking, the publicity follows rather than precedes. It should certainly be contemplated and even carefully planned, but it must never constitute the motive for a policy or a program. It seems evident that it is impossible to influence public opinion without publicity, but it is shortsighted and futile to attempt to build permanent public respect with nothing else.

Press relations has been the subject of considerable attention during the past months. Efforts have been made to observe the standard do's and don'ts. When a newspaper asks for information, every effort is made to get it promptly and accurately. Press releases are submitted in advance wherever possible, on stationery clearly marked so that the rewrite man can call the public relations office quickly for verification or amplification of facts. An attempt has been made to understand that the average newspaperman is a conscientious, hard-working seeker after news, who has deadlines to meet and very little time, usually, in which to meet them. On major stories, background information is prepared in memorandum form, and wherever possible copies of important public addresses are submitted in advance. In general, the newspapers appreciate help, and a sound public relations program should give as generously as is practicable.

The university Committee on Public Relations has concerned itself with general press policies, with the relationship existing between the

university and the individual newspapers, and on occasions with the proper attitude for the university to adopt in making a public statement on an important issue. It has been decided that it is highly important that the relations with the press be centralized, so that the university has some control over what is issued to the press and so that the press will understand that there is a single source of most information. It is obvious, of course, that the newspapers will occasionally want a personal interview with an administrator; certainly those instances must be excepted. No newspaper will always be content with a "canned" release, and the cooperation of the various administrators will cement even further the ties of cooperation and understanding between the university and the press.

To what extent press releases should be distributed depends, quite naturally, upon the individual story. From the item of purely student interest, which goes to the student newspaper only, the distribution will vary to the story of national interest which should receive the widest possible distribution. That means, of course, that the public relations department must be equipped with the names of a great many editors who seldom receive copy.

As an example, when Parks Air College became a part of Saint Louis University, it was obvious that the story had national significance. More than 500 copies of the release were distributed, with background memoranda on Saint Louis University, Parks Air College, and, for the Catholic press, personal data concerning the donor, Mr. Oliver L. Parks. The story was distributed to aviation periodicals, to *Time,* to *Newsweek,* and to more important news and picture magazines, as well as to newspapers in key cities and the various wire services. The story was actually carried by most of the New York and other large city newspapers, by several news magazines, and by virtually all of the aviation and Catholic periodicals.

An extremely important adjunct to the press side of public relations, is an adequate system for making photographs. The average university receives many requests every month for pictures of the campus, student activities, and administrators. Saint Louis University has established a photographic bureau on a modest basis to provide for those requests, as well as to service the local newspapers, *Alumni News,* and student publications. A veteran has been engaged part time to supervise photography. He has a dark room and a staff of students who are anxious to learn photography from beginning to end. The bureau is developing a file of prints, at an extremely low cost, which can be used in a multitude of ways.

Another important aspect of the public relations activities of Saint Louis University has been the establishment of a radio production department, which functions under the public relations department and the

Committee on Public Relations in collaboration with the department of speech and radio. The university has operated for a number of years a commercial radio station and this year will open a new FM station on the campus. The committee decided that it was the university's obligation to provide radio programs of service to the public, programs that would properly represent the vast reservoir of learning and the venerable tradition of sound education for which it and the Society of Jesus stand.

It was clear, however, that to present inferior programs, programs without the technical perfection to which the audience is conditioned and without the showmanship which gets and keeps listeners, would be not only a waste of energy but might well have a derogatory public relations effect. Therefore, the committee determined to set up, under the guidance of a professional, a department that would utilize the knowledge, skill, and talent of the faculty and student body to present to the public "good radio" with a sound, constructive message.

It is anticipated that out of the students' Radio Workshop will come producers, actors, announcers, sound effects men, and script writers capable of doing the job. From the faculty, and with an absolute minimum of time-consuming work on their part, will come the content of the programs. The over-all supervision and censoring function will remain in the Committee of Public Relations, so that the programs as they go on the air will utilize one of the strongest social forces of the day to build public respect for, and extend the influence of, the institution.

It is obvious that a great many of the public relations plans and policies at Saint Louis University are still in the formative stage. It is equally obvious that there are a great many untouched opportunities. To date the program has enjoyed some success, has met some obstacles, but it is a serious effort to apply to Jesuit education some of the tested public relations principles that have become indispensable in the machinery of modern life. It is an effort to translate into practice the patent fact that public relations are human relations.

The Student Council in Jesuit High Schools

Lorenzo K. Reed, S.J.

Introduction

Since the publication of McKown's excellent book[1] an article on the student council may seem superflous, but perhaps it will prove useful to suggest how the more general ideas about the student council can be adapted to Jesuit educational policies. Not so many years ago many Jesuits would have said that such an organization should have no place in our schools. They considered it too radical. But I was rather surprised to learn that 31 of the 38 Jesuit high schools this year reported the existence of some form of student council. It seems to me that there definitely is a place for the student council in our schools.

Surely, I am not one to advocate turning over the school to the students. As a matter of fact, the trend today is away from student government toward student participation.[2]

It seems that those who oppose the introduction of the student council into Jesuit schools do so from a somewhat undefined feeling that it is contrary to the principles of the *Ratio Studiorum* or the Institute. Add to this impression a vague fear that the council might "make trouble" for the administrator.

Five years ago we organized a student council at Canisius High School. It had taken me two and a half years to decide upon it, partly because of the vague fears mentioned above, partly because of uncertainty regarding its purpose and function. Now, after five years, I feel that the student council has been a success. It has had its ups and downs, rising and falling with the quality of the student leaders. It has not by any means reached its full potentialities. Some people familiar with the school might question the value of our council. However, looking at it from the inside, I feel that it has accomplished a good deal and that it will go on developing. At any rate, my original doubts and misgivings were groundless; there has been no attempt to usurp authority or to "make trouble." At times student discussions or individuals' questions have forced me to scrutinize

[1] Harry C. McKown, *The Student Council.* New York: McGraw-Hill Book Company, Inc., 1944.
[2] *Ibid.*, pp. 22-23.

some of our procedures and to justify our ways. But is not that all to the good?

In schools where the ultimate aim is to develop "good citizenship" the student council will be more important than in our schools where the chief concern is to rear citizens for heaven. Yet, with us the student council can be regarded as the most important of our extracurricular activities, save the sodality. This is true because of the influence for good that it can exert in the school, and because of the benefits to individuals in the opportunities it affords for the development of leadership.

The Student Council and the Ratio

The *Ratio Studiorum,* of course, has nothing to say explicitly about the student council, but I believe that there is nothing in the letter or the spirit of the *Ratio* which would exclude the council. Rather, there seem to be certain analogies in the *Ratio* which would encourage the idea of the student council, and certain principles in the *Ratio* which can find their application in the council.

That the *Ratio* is not opposed to delegating authority to students is clear from the practice of appointing "decuriones." As early as 1553 mention is made of these student leaders, and in the *Ratio* of 1591 their position was established.[3]

The decurion was the student-captain of a group of ten students. He heard recitations of the students in his group, maintained order, kept records of performance in recitations, recorded absentees, collected written work and the like. The decurions even presided when the teacher was engaged in another part of the school.[4] Again, the *Ratio* of 1599 assigned considerable importance to the student officers of the academies.[5] According to the Constitutions, one of the students is to lead the prayer before class.[6] The *Ratio* of 1599, and indeed St. Ignatius himself, envisioned occasions when one student should punish another.[7]

Trivial as some of these instances might appear to the more sophisticated student today, they do offer analogies to the duties assigned to our student councils. At least, the *Ratio* does recognize the principle of delegating authority to students.

We reach the same conclusion when we begin to apply the general principles of the *Ratio.* Father Farrell has made it abundantly clear that the formative objective of the *Ratio* is to develop self-reliant men through

[3] Allan P. Farrell, S.J., *The Jesuit Code of Liberal Education.* Milwaukee: Bruce Publishing Co., 1938. pp. 119 ff., 293. *Ratio atque Institutio Studiorum Societatis Jesu* (1832), Reg. Com. Prof. Class. Infer., No. 36.

[4] Allan P. Farrell, S.J., *op. cit.,* p. 294.

[5] *Ibid.,* pp. 322, 323.

[6] *Institutum Societatis Jesu;* Constitutiones, Pars IV, Cap. 16, Num. 4.

[7] Allan P. Farrell, S.J., *op. cit.,* pp. 74, 246.

various forms of self-activity.[8] There can be no doubt that the opportunities for initiative, for planning, for influencing others, for speaking and persuading, for executing plans—in short, for leadership—are abundant in an effective student council. Without going to extremes on the much overworked ideas about democracy in education, we must admit that to prepare properly for democratic action our students must be exercised in democratic responsibilities.

The Purposes of the Student Council

The benefits which the individual student can expect from participation have been set forth very briefly. From the point of view of the school, there are several purposes which should make the council a valuable organization. (1) The student council seeks to unite the student body in the pursuit of all the proper aims of the students; (2) it serves as a liaison between the faculty as a whole and the student body as a whole; (3) it seeks to foster the ideals of the school in the minds of the students, to develop right attitudes in school matters, and to inspire the highest type of school spirit; (4) it acts as an advisory board and as a unifying agency in support of all school activities.

This is indeed a great deal to expect of an organization of students. But even the partial realization of all these purposes can be effected more surely by the student council than by any other agency.

Many like McKown,[9] who consider the highest purpose of the school to be the development of good citizens, will look upon the student council as an educational instrument exclusively. The individual student learns democratic living by practicing it in the workings of the student council.[10] In our schools this purpose will apply to some extent, but we would consider the student council more valuable as a vehicle for initiative, self-expression, and leadership on the part of the student. I believe also that a good student council is an apt administrative device—a means of co-ordinating the student body, of fostering desirable attitudes, and of stimulating cooperation.

General Principles Governing the Function of the Student Council

While the student council will not be quite alike in any two schools, there are certain general norms based on educational principles and school experience which will serve as guides in the establishment of a new student council.

1. *Both students and teachers should want a student council.* This

[8] *Ibid.*, pp. 181, 276, 404, 417, etc.
[9] *Op. cit.*, p. 25.
[10] *Ibid.*, pp. 33, 45-46.

is not an organization to be imposed from above on those who feel no need for it. This is particularly true of the council, which will require the united support of the entire school personnel. I do not say that the school must wait until the urge for a student council arises spontaneously in the hearts of all. The administrator's first step in the organization of a council is to sow the seeds of that desire by means of conversations with student leaders, by meetings with class presidents, by discussions in faculty meetings and in student assemblies. Somehow or other he must get the school talking about the student council so that they become convinced that they should have one.

2. *The student council should really represent the students, the faculty, and all the activities of the school.* The student council cannot function as a body set apart. It has no life except as it draws that life from the constituent elements of the school. Hence its framework must provide for close contact and the interchange of ideas between these elements.

3. *The principal, the faculty, and the students must all support the student council wholeheartedly.* This means, first of all, that they must believe in its worth. Secondly, they must be ready to contribute their share as individuals to make it work. For example, the principal should use the student council to achieve his aims. When groups of students come to him with requests, he should have them present these requests through the student council. Likewise, he should not by-pass the council to seek cooperation directly from the student body. Teachers should be ready to grant class time for meetings and discussions of council matters. The individual student should be willing to undertake work assigned him by the council, such as preparation of posters, planning of rallies, etc.

4. *The individual student should feel the influence of the student council.* The council should be so effective that the student considers it a real force in school affairs. Its work should be done in such a way that he is conscious of his representation in the council and of his responsibility for its actions.

In all of the points made so far, the stress has been on the unity and cohesion of the entire school personnel brought to a focus in the student council. This is of first importance if the council is to be effective.

5. *The authority of the student council is a delegated authority.* There would, of course, be serious objection to the student council in our schools if it meant the abdication of the principal's authority. He is the responsible head of the school, under the rector, and cannot relinquish the final responsibility for any of the activities of the school. There is no reason, however, why he cannot delegate to the student council some portions of his authority. It should be clearly set forth in the constitutions that the powers of the council come to it by delegation and that they may be re-

voked whenever the principal judges that these powers should be returned to him.

6. *The powers of the student council should be clearly defined.* The scope and range of the student council authority should be carefully laid out in advance and should be expressed in the constitutions. The danger of a council's overstepping its bounds is thus reduced. It also avoids a more usual difficulty—the neglect of the council to attempt a project because of doubt about its jurisdiction.

7. *The principal should retain the veto power over all the actions of the council.* Nor should there be any provision for passing a measure over his veto. As the head of the school the principal must have the final authority over all its activities. Of course, a wise principal will not overwork the veto, as this would crush the initiative of the council. Where no principle is at stake, and where the consequences of poor judgment will not be too disastrous, it is better to allow an occasional mistake which the principal's experience could have forestalled, but there should be no hesitation about using the veto when the occasion requires.

8. *The functions of the student council should be clearly set forth and should be understood by all.* Of course, it is not possible to enumerate beforehand all possible projects which the council might undertake, but the areas of its responsibility and the types of its activities should be carefully conceived and definitely stated. Shall the student council enforce discipline? Shall it control the extracurricular activities, and, if so, to what extent? How will the council develop wholesome attitudes in the students? These and many similar questions should be settled if the council is to operate effectively. Similarly, within the council the duties and functions of its officers and its committees should be clearly defined.

9. *The student council should not be responsible for enforcing rules of discipline.* I am not speaking here of the student council functioning as a student court, to try students for habitual disregard of regulations or for consistently uncooperative attitudes. This is a more proper function of the council, but it is attended with some difficulties and disadvantages. It seems that this office should be withheld, at least until the council has been well established. What I mean is that police duties and powers should not be assigned to members of the student council. This is a personal opinion. It is not based upon the conviction that such authority is improper. But, for one thing, to maintain discipline discreetly is too difficult an assignment for the immature boy. Besides, to be responsible for discipline is so distasteful to most boys that the real leaders are reluctant to serve on the student council. Finally, if the council becomes identified in the minds of the students as a police organization, its all-around effectiveness will be spoiled. I have seen two schools in which

this practice ruined the student council. The objection to students' enforcing discipline would not hold in military schools, where military discipline is an accepted feature of the regime. If maintenance of discipline is assigned to the council as a regular function, it seems that it should be restricted to corridors and other areas outside the classroom. The discipline of the classroom is the teacher's responsibility.

10. *The student council must not become a repository for complaints.* There may be a tendency for both teachers and students to use the student council as a medium for voicing complaints and airing grievances in a rather negative way. Complaints will naturally come to the student council and they should be handled there, but if this comes to be considered the main function of the council the organization is doomed.

Neither should the student council become in the eyes of the students merely an agency for winning privileges and concessions for the student body. There has been surprisingly little of this in our organization.

11. *The moderator should believe in the student council and should have a sympathetic understanding of youth.* This latter is a quality to be desired in all teachers, but it is an absolute requirement in the moderator. He must constantly be on his guard against dominating the meetings. He has been through the same discussions year after year, and it is so natural to become impatient with the fumbling and stumbling of amateurs in pursuit of a plan. The youngsters are the ones to profit by doing things for themselves. Real enthusiasm for the student council will grow only when the boys feel that their own activity makes it go. When the moderator can see that he is regarded by the boys as a more experienced member of the council whose advice is valuable, he may be sure that he is successful.

In a Jesuit school there are good arguments for the proposition that the principal should be the moderator. Particularly in the beginning, many decisions must be referred to him. Any other moderator would be in the embarrassing position of carrying proposals back and forth between the principal and the council. Besides, the principal has a more comprehensive view of the whole complex of the school's activities. But simply because the principal has the final authority, he must be especially careful not to dominate the proceedings. Too often he becomes accustomed to having his suggestions taken as orders in the council. When this happens it is time for him to step out of the council.

12. *Individuals and committees must be made accountable for the fulfillment of their duties.* Interest quickly dies in the council if the members see that actions decided upon by the council are not carried out. A committee is assigned the task of reporting facts to the council. At the next session it develops that the committee did not meet. Class presidents

are commissioned to sound out the sentiments of their constituents regarding some issue. At the next meeting half of the presidents confess that they did not mention the problem in class. Pretty soon attendance at the council meetings falls off. A little later the council is defunct. Regular reports of progress should be required of individuals and committees.

13. *The council should be simple in structure.* Many of the earlier councils were modeled upon the framework of city, state, or federal government. This proved cumbersome and confusing. The structure of the student council should simply provide two things: effective representation of all the elements of the school, and close contact between these elements and the central body.

14. *The meetings of the student council should be scheduled regularly.* It is preferable to hold the meetings during the school hours, but this seems impossible in most of our schools. The meetings should not be held during the lunch period, since in most schools this is too short to accomplish anything. On the other hand, the meetings should not be allowed to drag on interminably, accomplishing little. Nothing kills interest more quickly.

15. *Student council meetings should be open to all students who desire to attend.* Although few students will avail themselves of the opportunity, the fact that they may do so helps to tie the students into the council. When a lively issue is up before the council, a larger attendance quickens and spreads interest and enhances the position of the council.

16. *Provision should be made for informing the students of the actions of the council.* This supposes, of course, that the council is accomplishing worth-while projects. When this is the case, the students should know what is being done. Then they respect the council and feel its influence, and, of course, most of the business of the council affects the students directly.

17. *Means should be adopted for periodically evaluating the council by the council itself.* At least once each semester a full meeting should be devoted to self-scrutiny by the council. Otherwise, it may slip into routine ways and merely go through the motions of deliberating. Let it take inventory of what it has accomplished. Let it look ahead with a fresh view to see how it can improve its machinery and how it can achieve more and better results.

18. *Too much should not be expected of the student council.* It will falter, especially in the beginning. Sometimes its accomplishments are pitifully thin for the amount of time and effort expended. Its growth is slow, and some of its achievements, like that of lifting the level of student opinion, are hard to measure. In a sense, its very existence is a justification of its existence.

The Framework of the Student Council

It is essential to provide a system of representation which will tie the school tightly together and will provide an effective means of keeping all school personnel constantly informed on what the council is doing.

Our membership is composed of three kinds of representatives. Each class section sends its president to the student council. The class presidents are voted in around election day, after the boys have had an opportunity to become acquainted. The class previously selects nominees for each office, who are approved by the principal, the prefect of discipline, and the student counselor. Scholarship, a good discipline record, and membership in the sodality are qualifications.

Each of the established activities is represented by its chief officer. Qualifications for these posts are similar to those of the class presidents. Finally, the director of athletics names three representatives for sports.

In our school the faculty is represented by the moderator of the council, who is the principal. In some schools the faculty elects one or two additional representatives. This plan seems to have merit.

Should any representative be absent on a meeting day, the officer next in line becomes his substitute at the meeting. Usually, therefore, delegates for each unit are in attendance at every meeting.

Much of the success of the council depends upon the quality of its officers and members. It has been my experience that students will choose good officers if they are allowed enough time to know each other. They do not base their choice on mere popularity. For example, none of our five council presidents has been an outstanding athlete.

We have a careful procedure for choosing the president of the council. Late in the year the senior members of the council meet with the principal. He reads the names of all third-year students. Each one present may interrupt at the mention of any name and may ask to have that name listed for further consideration. The rough list thus selected is then boiled down to four, five, or six names in free and frank discussion. These nominees are presented for ratification at the next council meeting.

The voting is done in the classroom, where mimeographed ballots listing the candidates are distributed to each student. We do not have campaigning beforehand, but at morning assembly on election day the principal announces the candidates and briefly urges the students to vote solely on the qualities of leadership. Campaigning would undoubtedly add interest and would make the student body more conscious of the council, but there is always danger that it will degenerate into a farce and thus interfere with the prestige of the council.

The council president is elected toward the end of the school year so that he can take over as soon as school reopens. Likewise, to maintain

continuity from year to year, the returning members of last year's council serve with the new president as a temporary council until the new representatives are elected.

It seems good to have in the council a standing committee on publicity which will be responsible for advertising all school activities and for arousing interest through posters, assembly talks, etc. There could be also a permanent committee to plan sports rallies and assembly programs. Other permanent and temporary committees will develop as the council adopts certain projects. It is a good principle to keep every council member busy on some committee.

There must be continuity of meetings if the council is to achieve anything. To meet for a half hour on the most convenient afternoon each week seems good practice. We limit the meetings to half an hour. To prolong the meeting beyond this time requires a majority vote of all the members present. This promotes good attendance and keeps the meeting moving.

The usual order of business is the call to order, roll call, reading of minutes, reports of committees, discussion of unfinished business, introduction of new business, and adjournment.[11]

One of the most important aspects of the council machinery is the provision for close contact between council and student body. This we accomplish by means of our short morning assembly. The minutes of the weekly council meeting are read by the secretary at assembly next day. The president, chairmen of committees, and other individuals have easy access to the assembled students for announcements and "pep talks." Finally, the class president holds a meeting of the class on the day after the council meeting. Here he calls for discussion of the matters currently before the council. Here too any student may propose matters for the attention of the student council. As long as everybody does his part in this system, the students cannot help being conscious of the work of the council.

Organizing a Student Council

It will not be enough to call the student leaders together some sunny afternoon and announce that the school now has a student council. Much careful planning must precede the actual inauguration.

The principal must carefully consider what he wants the student council to accomplish, what its scope should be, and what should be the limits of its authority. He will discuss the whole question with his assistants and with experienced teachers who know the school. When he has a good

[11] Cf. "The Student Council in the Secondary School," *Bulletin,* National Association of Secondary School Principals, 28:147-51, October 1944. This is a good treatment of the procedure of the meeting. Those interested in establishing or improving a student council should read the entire bulletin.

grasp of the problems involved, he will discuss his plans and his reasons in a faculty meeting. When the faculty has agreed to support the council, the principal will ask some of the teachers to start the idea working in the minds of student leaders. Teachers may call for discussions of the idea in civics and English classes.

After the student leaders have circulated the idea among the students and interest has been aroused, the principal might call a meeting of class presidents. At the meeting they will talk over the desirability of a student council. At the propitious moment the principal will accede to the students' request for permission to start such an organization.

The officers of the student activities as well as the class presidents will be invited to the second meeting. The principal will appoint as temporary chairman the senior who seems to be the best organizer in the group. The meeting will then proceed to formulate an acceptable order of business. Next, the chairman will appoint a committee to draw up a tentative constitution. It would be well for the principal to prime the student leader for this meeting, so that he will know how to proceed in this unusual business.

The principal should sit in with the constitution committee, to give it the bentfit of his advice and to shape the framework of the organization according to the scope and limits he has predetermined. It will help to show samples of constitutions, such as those outlined in the authorities cited.[12]

When the tentative constitution has been drawn up, another meeting of the entire group will be held, at which mimeographed copies of the proposed constitution will be distributed if this has not already been done. The chairman of the constitution committee will read the proposed draft, section by section. Discussion of each section should follow. An extra step, which would help to develop interest and encourage general participation, would be to have the class presidents report the proposed constitution at class meetings, where its provisions could be explained.

At the third meeting of the group the proposed draft can be further discussed, amended, and finally adopted.

If the constitution provides for a membership made up of the class presidents and the officers of the various activities, the group which has done the preliminary work is the student council, and no election is necessary. If some other form of representation is decided upon, an election by classes or by the student body will be in order. For the first year it would probably be best to have all officers of the council, including the president, elected by the members of the council. Thereafter, once the

[12] Harry C. McKown, *op. cit.*, pp. 121-43. *Bulletin,* National Association of Secondary School Principals, *loc. cit.*, pp. 25-97.

student council is established, the president should be elected by the entire student body.

Some schools may want to inaugurate the student council with some formality in an assembly. The principal would present the student council with a charter empowering it. He would then induct the president into office with appropriate ceremony. This function might serve to recommend the student council to the student body.

It will be important in the early days of the council to choose a worthwhile project which is not too difficult and which will have a noticeable effect on the school. This project should be pushed vigorously to a successful conclusion. Thus, at the outset, the council will have earned its own self-respect and the respect of students and teachers.

From the very beginning there should be provision for contact between council and classes and between council and activities. The doings of the council should be reported to those constituent groups regularly and promptly.

The Constitution

The constitution is simply a written statement of the more fundamental features of the organization. It is supplemented by a set of bylaws which explain in more detail the working of the organization. It would require excessive space to sketch a constitution in detail. It will, of course, be a pattern for the organization which has been worked out and will specify the features which have been planned. McKown's treatment of the constitution is excellent.[13]

Suggested Projects

Suitable projects for the student council will vary considerably from one school to another. Several activities which might be practical and appropriate in our schools are the following: to prepare a code of sportsmanship and to induce the student body to put it into practice; to organize and manage an intramural sports program; to prepare a student handbook; to develop in the students a better attitude toward the care of school property; to institute a campaign for keeping the school clean; to assign a committee to welcome visiting athletic and debate teams; to rectify and maintain accurate alumni files; to prepare a new set of school cheers and school songs; to support and publicize the school play, debates, and sports events; to sponsor a drive for good manners in the cafeteria; to keep a scrapbook of clippings on all school activities. Many other activities will suggest themselves as particularly timely for each school. Extensive lists which may be adapted to our schools are found in the references cited.[14]

[13] *Op. cit.*, pp. 121-43.

[14] *Ibid.*, pp. 189-222. *Bulletin,* National Association of Secondary School Principals, *loc. cit.*, pp. 162-79.

Conclusion

An alert and vigorous student council can be a powerful force in pursuit of the ideals of a Jesuit high school. It can provide many opportunities for student initiative and experience in leadership. It can be a strong bond to hold together all the people in the school. Why should we not develop this extra means of perfecting our schools, *ad maiorem Dei gloriam?*

LIBERAL EDUCATION IN INDUSTRY

"The average worker takes ten years and seven jobs to find his place in the business world, according to Vernon E. Vining, sales consultant for Westinghouse Appliance Division, Mansfield, Ohio. Vining talked to business administration students at Ohio Wesleyan University on the subject: 'How to Get a Job and What to Do with It After You Get It?"

" 'The first job,' said Mr. Vining, 'is important only as a testing ground, an opportunity for the employee to show himself what he is capable of doing. A college diploma will not alter this situation,' he said.

" 'The diploma, itself of no value, gains no particular respect in the working world, but the things learned on the way to that diploma count in the long run,' he emphasized.

" 'Businessmen,' he continued, 'are looking for young men who have behind them a liberal education that will take them any place. Industry is growing tired of the man who thinks a college education means taking business administration and getting a job.'

"Upon one bit of advice, Mr. Vining was adamant: 'When going into a job, go in with deep humility; do not sulk and say, That's not what I learned at college. Economics in college is only a pattern. The textbook is a series of theories by which business in general is run, and the study of economics in college teaches one how to learn more quickly the changing economics of life.'

"Mr. Vining went on to say that the way to get a job is to ask for it. 'Never be too proud. No job is too small for the college graduate,' he said. 'One must find something in his work to like, for it is the happy man who is capable of producing, of doing his best.' "

(Trends in Education-Industry Cooperation,
Vol. III, January 1947, p. 6.)

Survey of Jesuit High Schools: 1946-1947

William J. Mehok, S.J.

"How many Jesuit high schools have a student council?" "How much do Jesuit high schools contribute annually to the missions?" "How many students are studying Latin?" "How many graduates continue their Catholic education?" Questions such as these coming into the Jesuit Educational Association office can be answered either vaguely or exactly. Fortunately, now, they can be answered exactly by summarizing and compiling the information supplied on the Jesuit Educational Association High School Information Blanks. It is the purpose of this survey to summarize these blanks.

Around October of each year, principals of 38 Jesuit high schools in the United States fill out the above-mentioned questionnaires of several hundred entries covering all aspects of their schools, including faculty, students, last year's graduates, administration, religious activities, non-religious activities, and library. Of these, 53 items have been selected for this study as most significant and more easily summarized statistically. Since certain entries from some schools were omitted or left vague and uncertain, it was decided to give an average per school based on the schools sending usable information. This gives an average of a hypothetical Jesuit high school in the United States. (Table I, page 217-18, gives the item number, identification of item, number of respondents, and average per school based on number of schools replying.)

Such a hypothetical school is staffed by a faculty of 33.2 teachers of whom 30 per cent are teaching their first year. There is 1 teacher to every 18.5 students. Of the total faculty, 86 per cent are teaching full-time and the remaining 14 per cent are teaching part-time.

Turning now to the student body, the average total enrollment in all 4 years is 615.1 students per school. Of these, 21.7 students or 3.5 per cent entered in February of last year, and these chiefly in 1 province. Non-Catholic students number 12.1 students or 1.9 per cent of the average total enrollment. The average number of students in the 18.6 sections is 33 per section.

Latin is taken by 88 per cent of the total group, while only 14 per cent of the total enrollment are taking Greek. This is slightly less than the 17 per cent who are taking physics.

The total number of graduates in the average Jesuit high school last year was 100.8, of whom 74 per cent continued their formal education—about 58 per cent in Catholic institutions, whether college, novitiate, or seminary, and the remaining 16 per cent in non-Catholic institutions exclusive of the armed forces. The other 26 per cent were divided among 10 per cent in the armed forces and 16 per cent not continuing school.

TABLE I. THE NUMBER OF JESUIT HIGH SCHOOLS IN THE UNITED STATES SUPPLYING USABLE DATA ON SELECTED ITEMS OF THE J.E.A. HIGH-SCHOOL BLANKS, 1946-1947, AND THE AVERAGE PER SCHOOL

ITEM NUMBER	ITEM	SCHOOLS	AVERAGE
16	**FACULTY,** Total, Full-Time, T.Y.[1]	38	33.2
18	Faculty, Total, Part-Time, T.Y.	38	5.3
20	Faculty, Total, New, T.Y.	38	11.6
26	**STUDENTS,** Freshmen, Enrolled September, T.Y.	38	175.2
70	Students, Total, Enrolled September, T.Y.	38	615.1
71	Students, Total, Entered February, L.Y.[2]	26	21.7
72	Students, Sections, T.Y.	38	18.6
73	Latin Students, Total	38	541.6
74	Greek Students, Total	38	84.1
77	Physics Students, Total	38	106.9
83	**GRADUATES,** Total, L.Y.	37	100.8
84	Graduates Continuing Education, T.Y.	37	74.1
89	Graduates, Total in Catholic Institutions	37	59.0
90	Graduates, Total in Non-Catholic Institutions	37	13.8
94	Graduates, Total not Continuing Education, T.Y.	36	18.8
95	Graduates in Armed Forces, T.Y.	36	12.6
102	**ADMINISTRATION,** Number of Jesuit-Lay Faculty Meetings, L.Y.	36	4.4
112	Supervision, Total Average Minutes per Week	35	339.3
155	Freshmen Dismissed Second Semester, L.Y.	36	11.5
160	Freshmen Failed in One or More Subjects, June, L.Y.	36	26.6
170	Freshmen Conditioned in One or More Subjects, June, L.Y.	36	24.4
180	Freshmen Repeating, T.Y.	35	3.5
185	Number of Educational Periodicals Available to Faculty	38	6.9
200	**RELIGIOUS ACTIVITIES,** Obligatory Daily Mass	38	.25
210	Communions, Average Weekly at School except First Friday	35	343.6
220	Confessions, Average per Month at School	37	1106.5
260	Sodalities, Number of Functioning Committees	31	4.8
261	*The Queen's Work,* Subscriptions, L.Y.	35	122.7
273	Mission Collection, Total, L.Y.	32	$1,635.84
290	Non-Catholics in School	37	12.1
300	**NONRELIGIOUS ACTIVITIES,** Number of Organizations Having Written Constitutions	34	2.2

[1] This year 1946-1947.
[2] Last year 1945-1946.

Item Number	Item	Schools	Average
301	Student Council	38	.82
303	Assemblies, Number per Month	32	1.68
314	Outside Debates, Number, L.Y.	33	29.7
322	Dramatics, Number of Plays Produced, L.Y.	33	1.75
330	Musical Organizations, Number Listed	35	1.77
341	Publications, Literary Magazine, Number of Issues, L.Y.	29	1.86
346	Newspaper, Number of Issues, L.Y.	36	9.8
350	Yearbook	38	.84
360	Literary and Science Clubs, Number	33	1.88
370	Alumni Association, Number of Yearly Meetings	27	1.96
372	Alumni Publication, Number of Issues Yearly	13	3.54
380	Other Clubs (Service, Hobby, etc.), Number	30	2.63
390	Per cent of All Students Taking Physical Education and/or Participating in Sports	38	79.6
401	**LIBRARY,** Semester Hours in Library Science of Librarian[3]	31	17.7
420	Total Number of Bound Volumes Exclusive of Periodicals	36	11752.6
421	Volumes Added Exclusive of Periodicals, L.Y.	36	636.8
423	Number of Catholic Periodicals	36	14.7
431	Average Weekly Circulation of Books per Student	34	.476
440	Hours Library Is Open to Students Daily	36	5.39
452	Average Amount Spent per Student on Books and Periodicals Exclusive of Gifts, L.Y.	35	$1.65
457	Total Spent per Student on Library[4]	35	$5.54

Turning now to a few key points in administration, the average Jesuit high school last year held 4.4 Jesuit-lay faculty meetings. Principals, their assistants, and delegates in 35 schools spent an average of 5½ hours a week in classroom supervision.

The problem of student mortality is much discussed in present-day educational literature. The freshman year was selected for study since the greatest proportion of students are eliminated in that year. Basing my estimate on the freshman enrollment figures appearing in the JESUIT EDUCATIONAL QUARTERLY for January 1946, of 7,272 entering freshmen, 6 per cent were dismissed or withdrew upon request in the second semester. About 14 per cent failed and 13 per cent were conditioned in one or more subjects June of last year. About 2 per cent of the freshmen are repeating that year.

Focusing attention on religious activities, nine schools have daily Mass of obligation and another on certain days of the week. Thirty-five schools

[3] Assistant librarian's if librarian has none.
[4] Salaries are estimated in some cases.

report a weekly average of Communions received at the school (exclusive of First Fridays) numbering 343.6 or 56 per cent of the student body. Replying to the question on average number of confessions at school per month, 37 schools average 1,106.5 each, or 45 per cent of the student body weekly. Greatest demand for retreat masters was in October of last year with 15 retreats given that month. January with 9, September with 7, April with 4, March and November with 3, December with 2, and February with 1, account for the remaining 29 retreat dates reported.

All sodalities of each school function through an average of 4.8 active committees, and *The Queen's Work* was subscribed to last year by an average of 122.7 students or 20 per cent.

A recorded total of $52,347.00 was contributed to the missions by 32 schools or an average of $1,635.84 per school.

Proceeding to non-religious activities, the average Jesuit high school of the Assistancy has 2.2 organizations which have formal written constitutions. Thirty-one of the 38 schools, or 82 per cent, have a student council or similar organization. The several debating societies of an average Jesuit high school participated last year in 29.7 outside debates. About 1.75 plays were produced and 1.77 musical organizations were active.

In the line of publications, 15 schools put out annually 3.6 hypothetical issues of a literary magazine and 32 schools reported publishing a newspaper running into an average of 11 yearly issues. All but six schools have a yearbook, and seven put out a special alumni paper.

Replies to the question "frequency of alumni meetings" were omitted by many, probably because of the somewhat obscure and ambiguous position that blank has on the page. However, 14 of the 27 respondents averaged 3.8 meetings apiece last year; the remaining 13 had none.

In addition to previously identified clubs, 30 schools averaged 2.6 others, such as service clubs, hobby clubs, and honor societies.

Allowing for 5 per cent estimated to be excused from such activities owing to possible danger to health, 80 per cent of all students participate in organized physical education, i.e., extracurricular athletics and/or physical education classes.

An entire page is devoted to the library. The librarian in 31 replying schools has an average of 17.7 hours credit in library science.

The average Jesuit high school library has 11,752 volumes exclusive of periodicals. This figure is reduced to 7,099 if one omits 3 schools that share their library with the college or university, and of this figure an average of 376.3 volumes were added last year. Catholic periodicals subscribed to average 14.7. There are about seven professional periodicals available for faculty use.

The average weekly circulation of books per student is .476 of a book

which is given out in the course of a 5.4-hour day that the library is open to students.

Annually, $1.62 is spent per student on books and periodicals exclusive of gifts; and, adding to this figure an estimate of salaries, binding and repairs, and miscellaneous expenses, the yearly expenditure per student is $5.54. These latter figures are $1.63 and $5.35 if the college and university libraries are omitted.

The purpose of this survey is to give a composite picture of all Jesuit high schools in the Assistancy, and is admittedly not a completely true picture. First of all, no attempt has been made at indicating any variability. Thus, for example, the percentage of students taking Latin varies between 73 per cent and 99 per cent in two different provinces, since in some provinces Latin is discontinued in the last year or two of high school. Information on the variation existing between provinces is available to any who need it.

Besides geographic considerations, other factors that might be taken into account in a more complete study are size of school, size of city, type of school, e.g., boarding school, only Catholic school in the city, scholarship school, and the like.

The value of this study, it is hoped, will be twofold. It will give an over-all, factual picture of Jesuit high schools that makes it easy to compare them with national norms if such exist, and it will be an incentive to the lower half to come up to the average if at all possible. At least, it will point to the items that most need immediate attention. Neither of these purposes is possible without an accurate knowledge of what the average is.

Distinctive Features of Jesuit Librarianship

Brendan C. Connolly, S.J.

As in most other professions there are probably more areas of disagreement among librarians than there are of agreement. Book values, library services, objectives, technical processes, administrative policy, all these have been the subject of heated and continuing debate. There is, however, one principle or idea which enjoys very wide acceptance among librarians and which is stressed as a foundation stone for a great part of the educational theory current among librarians. The notion is variously expressed. Helen Haines in *Living with Books* puts it clearly and succinctly: "All reading, any reading, is better than none." Randall and Goodrich endorse much the same sort of thinking in their *Principles of College Library Administration.* Harvie Branscomb, in his widely discussed *Teaching with Books,* moves this apotheosis of reading into the field of formal education when he tells us that, "a large part of nearly every course can be secured not only as well but actually better from two or three standard volumes." The unexpressed term of comparison here is, of course, classroom instruction.

There is implicit in this kind of talk a philosophy of librarianship which envisages the reading process as *the* essential constituent of an educational structure. Mark Hopkins on the far end of the log is counted as far less important than the student sitting alone reading a book.

It is perfectly true, of course, that reading is central to the educative process, but there are two postulates in the philosophy of most contemporary library writers which are very much open to question, and which very much condition the extent to which their methods and objectives can be adopted unchanged in Jesuit college libraries. Such writers show small understanding of the value of intensive reading and scant appreciation of the teacher's part in education. "Interpretation of the book" is a phrase generally reserved to describe the services of the cataloguer or reference librarian rather than the literature instructor who once had a quasi monopoly in this ambiguous art.

Actually, of course, American librarians have formed no independent or coherent philosophy of librarianship. Pierce Butler's attempt in *An Introduction to Library Science* never met the response it asked for. From the start American library philosophy has been essentially parasitic, ab-

sorbing some dominant contemporary idea and transferring it into a library policy with little or no reflection.

Public Library Philosophy

Thus, during the late nineteenth century paternalistic philanthropy was manifesting itself through public benefactions and, often enough, through excessive control of workers' private lives. Immigration was filling our urban centers with a great many people weak in formal education and, often, alien in tongue. Simultaneously, there was a popular application of progressive evolution to such fields as ideas, talents, virtues, and intelligence. Each age was inevitably bigger and better than the last because it was newer than the last. The nineteenth century was the newest of them all, therefore . . . We were all progressing away from disease, away from ignorance, away from sin (it was even called sin back in those days) and the library was quick to board a band wagon headed for Utopia.

This may sound like cynical talk. The cynicism, if it exists, is surely not directed against the idealistic majority of men and women who devoted a hard-working lifetime to the advancement of these ideals in the public library. But cynicism for the intellectual foundation of their idealism is altogether in order. That foundation is, in fact, the more detestable in that it duped good, honest, starry-eyed librarians. Its hopes were foredoomed to at least partial failure because it was grounded in, at best, partial truth. Although the public library of that era made some contribution to the Americanization of its community, almost certainly it also contributed to such eminently American doctrines as indifferentism and secularism. Despite the nineteenth-century library's desire for educative effects, its actual record cannot be regarded as especially impressive. Only a small fraction of the potential reading public used its facilities at all, and of this fraction the great majority confined themselves to worthless or near-worthless fiction.

Philosophy of the College Library

The principal boom in college libraries awaited the advent of the twenties. Again (but with more excuse) there arose no independent philosophy of action. College libraries not only accepted the educational system in which they found themselves, they became active champions for some of its most questionable characteristics. It was a period marked by the glorification of Elliot electivism and by the increasing number of abdications by the educator in favor of the educand. Nothing (with the possible exception of English composition) had sufficient content worth to prefer it before some other subject. To discredit a man's real scholarship it was sufficient to point out that he indulged in "value judgments." Value judg-

ments implied an established scale of relative worth; such a scale in turn implied absolutes and was, at all costs, to be rejected.

Actually the suppressed judgments which were shaping the courses offered and chosen were two: whim and the avoidance of work, and financial utility. Dissidents were ignored rather than answered. Bullis, in *The College Charts Its Course,* gives a typical disposal of the opposing school of thought when he writes: "Lack of funds for expansion and the maintenance of strong religious authority were largely responsible for keeping the colleges of this [Catholic] type away from elective systems."

The necessary result in the library of this dominant philosophy was a tremendous multiplication of book stocks and reader services. If everything was of equal importance, or at least if the customer's preference was the sole norm, then on with courses (and books) on Egyptian pottery glazing and Hindustani irregular verbs.

It was but a short step, logically speaking, from such a program to survey courses in which the professor could do little more than indicate what books contained the pertinent materials. Result: another sharp increase in accessions, particularly of duplicates. Amid this deluge of books the instructive function of the library staff was necessarily intensified since only so could a prohibitive duplication of material be avoided. Thus the librarian took over, to some extent, the function of the survey-course professor through reference service and counsel on the library's resources in subject fields. The professor's position was further (and logically) deemphasized with the advent of honors courses. If the principal point of education was that the student read a large number of books in subjects of his own choosing, then it was fair to conclude that the more intelligent student (especially with library assistance) was capable of finding the significant volumes by himself without the necessity of attending class.

The Case of the Vanishing Professor

With more and more of the teaching burden being sloughed off onto the library and its staff it is not surprising that the library should be impressed with a growing sense of its relative importance and of the soundness of the system which elevated it. Professors were useful as book guides, as animated catalogues, as correctors of papers, proctors of examinations, and stimulants to reading. If there was any time left to their disposal after these essential duties had been fulfilled, let them join the trek to the library where they would find materials with which to write new volumes which, in turn, being added to the library might bring new students and new professors, and so on *ad infinitum.* Now this was not a program which the library world initiated but it was not alone in supporting it. Professors who had lost the notion of teaching and whose advancement was largely

dependent on productive research were generally in full accord with a method of education which allowed most of their intellectual energy to be siphoned away from the difficult and ungrateful task of imparting formation and information to the more pleasant job of gathering information for themselves and for the future edification of their colleagues.

Further reason for the popularity of this system can be found in the fact that it received its strongest encouragement from universities and colleges which were as strong in finance as they were weak in educational philosophy. Religion was at best a department in education as it was a department in life, in economics, in politics. The familiar shibboleths, "separation of church and state," "religion and politics don't mix," "religion has no place in business," all reflected an attitude completely irreconcilable with an integral educative process. The "leading" schools diffused their energies because they knew nothing that could draw them together. Lesser schools simply followed suit.

The result has been an enthronement of reading of the extensive variety, a loss of educational direction, a series of defeats for the art of teaching, and, consequently, tremendous new burdens and responsibilities for the library.

Catholic Educational Contrast

That the hegemony of the student body was not complete will be apparent to anyone aware of the fact and nature of Catholic higher education. It cannot be claimed, of course, that Catholic colleges were completely untouched by the elective movement, but they did for the most part preserve a core of studies considered essential for the production of an educated man or woman. Even during the palmiest days of electivism Jesuit colleges, for instance, continued to prescribe for all courses in literature, history, philosophy, and religion. The year 1945-1946 saw over 38,000 being so trained. Beyond this emphasis on prescribed course content there has endured a tradition which attaches primary importance to the formative, classroom influence of a teacher. In Jesuit colleges and universities (and in many other Catholic institutions as well) men and women have been subjected to a type of education which the rest of the educational field does not merely reject, but rather ignores as an unfruitful source of discussion. Quite clearly the last few years have seen some moves toward insurgence in secular education, but there is certainly no unifying principle for non-Catholic education in general.

The Library Fills a Vacuum

The library of the non-Catholic college has, on the whole, done a splendid job in discharging the new tasks imposed on it both in acquiring

and interpreting materials. In this connection one curious phenomenon may be noted. Education, as we have seen, has shifted more and more into the province of the librarian and away from immediate contact with teachers. Within the last decade the shift has shown signs of becoming complete. When the library took on "readers' advisers" it recognized a lack and simultaneously moved to fulfill a need which was created the instant teachers stopped teaching. These advisers are primarily intended to take care of extracurricular reading, but often enough they come the closest to a unified pursuit of learning. We now have then the strange situation of the faculty dispatching the student body to the library, and the library in effect hiring teachers to coordinate and plan the reading of its clients. It is not a little like the camel who wanted only to put his nose under the master's tent.

Contrast in Jesuit Libraries

In three of the four major fields which are a constant factor in the Jesuit (and, ordinarily, in all Catholic college) plans, the college library plays no necessarily large part. In literature (as opposed to history of literature) the backbone of the course is generally an intensive examination of the particular works of particular authors with the intention of extracting therefrom principles that will be of universal application in both life and letters. Analysis is the dominant motif and presupposes an informed teacher working in class with an alert group of students. Again in the field of philosophy (as opposed to the history of philosophy) the purpose is to work out a definite system whose truth is preknown although empirically established. A great multiplicity of books is unessential for the accomplishment of these ends. Much the same sort of comment can be made on the religion course.

Is this paper a plea, therefore, for obscurantism? Ought we to turn our backs on the contemporary library activities and methods, sell or give away a major part of our collections, reduce the budget to a few dollars a year? Of course not. These pages are only an attempt to underline the need for a set of specific directives for Jesuit college libraries. In the December 1946 issue of the *Catholic Library World* we read that, "A Catholic library differs from any other type of library in content only." Would those who are charged with the direction of Jesuit collegiate education agree with such a statement? The perennial injunction of all library science textbooks on library administration is that the library derives its policy and philosophy from the institution to which it is attached. The vital question is this: Does our philosophy of education result in practical, tangible differences in the operation of our libraries? This writer would be inclined to give a strongly affirmative answer to the question,

but neither this writer nor any other librarian is competent to give *the* answer. The precise educational policy from which library practice must take its direction is the responsibility of college administrators or even higher echelons of authority. The ultimate need is a kind of *Ratio Librorum.*

It is not true, of course, that our educational system is against extensive reading. Neither is it true that extensive reading is incompatible with intensive reading. It is true, however, that the latter *can* make the former impossible in a given educational situation. It is also true that we are sufficiently committed to an intensive reading program so as to restrict, at least, the scope of our students' extensive reading. The balance to be struck must be decided by the administration and encouraged by the faculty before the library can do its part. Generally speaking our libraries will have to expand their staffs more than their book collections if it is decided that they are to have a more active part in the directly educational activity of the college.

Conclusions

These remarks do not pretend to constitute even a substantial start on the Jesuit and/or Catholic philosophy of librarianship. It is at best a necessary preliminary indicating basic principles from which such a philosophy may be constructed. There is an abundance of literature which shows the direction already taken by non-Catholic libraries. A consideration of this literature, an examination of practices now current in Jesuit libraries, and a juxtaposition of ends and means peculiar to Jesuit education will provide administrators of our colleges with the materials necessary for their conclusions. Once those conclusions are reached, even in a vague and general way, librarians will find it relatively easy to make them actual within the individual library.

In many areas there is not too much need for reconsideration. Survey courses, upper-division and graduate courses, will need much the same materials and servicing in Jesuit as in non-Jesuit institutions. Even here, however, the relative importance of graduate and undergraduate claims must be weighed. Thus, money saved on the number of books purchased for, say, the standard freshman and sophomore English courses might well go to improve the speed and quality of service given these groups rather than on extraordinarily recondite books for a handful of graduate students. There is an abundance of useful work for the library to do, but it will do that work more surely and more intelligently if, under authoritative directives, it withdraws its allegiance from the mere multiplication of books to the more intimate understanding of core curricula and a multiplication of services which will render that core more effective.

High-School Greek Classics in Translation

M. Joseph Costelloe, S.J.

Editor's Note: The proposals in the following article differ somewhat from those of "Denver Institute Proceedings: Course of Studies" appearing in the Jesuit Educational Quarterly, Vol. IX, No. 3, pp. 145 sqq. Readers will find it interesting to compare the two.

Owing partly to the artificial division of high school and college, and more particularly to the broadened requirements of a general education during the past thirty or forty years, there has been a gradual diminishing of the time devoted to the study of Latin and Greek in our schools. For all practical purposes a boy's classical education ends with the two years of Greek and the four years of Latin which he has obtained in high school. Yet the ideal of a "classical education" still persists. What was once accomplished in six or eight years of intensive study in the sixteenth or in the nineteenth century must now be accomplished in less than half the time and with somewhat less than half the exertion formerly expended. It is no wonder, then, that at times there arises confusion and disgust on the part of both teachers and pupils when treating of the course.

In general, the trouble does not arise with the teachers. As Thoreau somewhere remarked, "They only talk of forgetting them [the classics] who never knew them." Nor, on the whole, does it arise from the students. Tales of ancient times can be as intriguing today as they were in the eighteenth century. "What would you give, my lad, to know about the Argonauts?" was the question which Samuel Johnson asked the sculler that he had hired at the Temple-stairs. "Sir, I would give what I have," was the boy's answer, for which he received a double fare.[1] Rather, it is a question of time, of texts, and of technique. As Dr. Herbert Newell Couch has pointed out in a recent article: "The teaching of the classics has never been thoughtfully and judiciously reappraised in the light of present conditions either in the high schools or the colleges."[2]

Much excellent theory has been written on the advantages of a classical education, and much has been done for the high-school Latin program by the Henle series which not only gives a splendid foundation of Latin grammar, but also a good grasp on Latin culture. But for the Greek pro-

[1] James Boswell, *The Life of Samuel Johnson*. New York: The Modern Library, 1931, p. 276.

[2] Herbert Newell Couch, "Translation in the Classics," *The Journal of Higher Education*, 7:354, October 1946.

gram, which should be the ferment of the course, there has been no realignment of aims, nor changing of means until the appearance of the Schoder and Horrigan *Reading Course in Homeric Greek*.[3]

It was with some hope of evaluating the present status of Greek in the high schools that a questionnaire was sent out this spring to all the Jesuit high schools in the country and to the regional directors of studies. The purpose of the questionnaire was to find out the number of students taking Greek, the grammars and authors being used, the supplementary reading required of the students, the general and particular aims of the course, and whether or not a series of pamphlets of Greek authors in translation would be of help to the various teachers. A detailed analysis of the results obtained would be rather fruitless. Besides the general difficulties confronting all such questionnaires—the ever-ready wastebasket and the seeming ambiguity of the question proposed—the wartime curtailment of Greek and the substitution of Homeric Greek for Attic in a number of schools were added factors to confound the issue.

The forty-two questionnaires that were returned, however, did show that not all was well below the Hellespont. One rather distressing factor was the number of schools that have dropped Greek completely. The cycle of pedagogical evolution has so far advanced that, as one school reported: "No Greek—enough difficulty in having four years of English and two of Latin without adding on Greek."

From the West Coast came a report: "At present, our course at . . . does not seem satisfactory to either teacher. A new grammar is needed for both years. . . . We are replacing Moss' *Greek Reader* next year with Xenophon's *Anabasis,* but I think in a two-year Greek course, the second year should include more than one author."

And from the East: "I have for a long time held the opinion that Greek, at least as the syllabus here requires one to teach it, offers little really to interest the student."

More optimistic were the reports of those who had made a trial of Homeric Greek: "The Homer book was introduced this year at . . . It was well received."

And again, "The Homer course introduced in high school has proved a success (as far as a first trial can be successful) in my teaching of Greek. It has given the boys an inherent interest in Greek and aroused them to the great beauties and benefits of Greek as an integral part of the high-school curriculum. Many, if not all, of my twenty-nine boys would tell you now, if asked, that they much prefer Greek to Latin precisely because

[3] Raymond V. Schoder, S.J., and Vincent C. Horrigan, S.J., *A Reading Course in Homeric Greek, First Year Book.* Ann Arbor, Michigan: Edwards Brothers, Inc., 1945.

of the Homeric story interest and the comparative mastery which they have obtained in one semester of the Homeric vocabulary and grammar required to read the selections."

Despite the fact that in the past few years enough has been written on the why and the wherefore of classical studies to make even a ball-point pen run dry, there still seems to be no general consensus of opinion among the teachers as to the finality of Greek. In answer to the question, "General and Particular Aims of the Greek Course," a number simply referred to the province syllabi—on the whole rather elusive and antiquated documents. The opinions of others ranged from the purely cultural to the purely disciplinary values of Greek studies:

> Primarily—mental discipline.
>
> *Only* discipline, *i.e.,* mental limbering by accurate use of or translation of a highly accurate language. Precision of thought. So-called "cultural" value still (so far as curriculum goes) vague to me.
>
> The purpose of the book is simple: it aims to give in high school a reading course in Homeric Greek.
>
> Reading Xenophon fluently, grasp of Attic forms and syntax for continued work in college (very impractical these years!). I am trying to give them a general idea of Greek literature during this last quarter using hectographed samples from the great authors and reading translations.
>
> . . . has followed the traditional ideals in classics. It regards the high school as a preparatory step to wide reading in college. Hence the emphasis is put on solid grammatical formation of the student.
>
> Training, education, culture. An appreciation of human nature from the viewpoint of good taste, embodied in the poetic and prose writings of the classical masters.
>
> To prove that Greek is superlative literature: that Greece is the artistic, political and philosophical fountainhead of Western civilization. Awareness of the perfection of Greek grammar and syntax.

Whatever may prove to be the perfect definition of the material object of high-school and college Greek, it will certainly include both mental training and cultural awakening.

Three decades ago Paul Shorey demonstrated the futility of trying to separate the two: "The systematic antithesis between a supposed disciplinary theory of education and a content system is fallacious in logic and has no basis in fact. There is no such sharply antithetic absolute *'Entwederoder'* as the argument postulates. The alleged incompatibility between the culture argument and the disciplinary theory rests upon the unwarranted assumption that each is to be taken exclusively."[4]

In the matter of supplementary reading of the Greek classics in translation, only about 40 per cent of the teachers required any at all. One teacher has assigned as honor work for the brighter boys a fairly wide range of authors: "Sophocles, *Antigone;* Aristotle, *Poetics;* Plutarch, *Life*

[4] Paul Shorey, *The Assault on Humanism.* Boston: Atlantic Monthly Company, 1917, p. 42.

of Artaxerxes; Thucydides, *Peloponnesian War;* Plato, *Trial and Death of Socrates.*"

In general, though, what reading was demanded was limited to the reading of selections from the *Iliad* and the *Odyssey,* one or two Greek plays, and parts of the *Anabasis* or Jack's *Soldier of Fortune.* As one teacher explained: "Sufficient texts are not available for further supplementary reading."

And another, "An embarrassing question! None, mainly because of the lack of suitable material in a readily accessible form."

More than 80 per cent of those who answered the questionnaires were of the opinion that selections of Greek authors in translation would be desirable for their students: "I most certainly approve of the plan for making supplementary reading readily available. I think our Greek course has been deficient in this regard. Supplying the deficiency will, I think, do much to enhance the prestige of Greek and remove from the minds of the students (even some of the best) the attitude that 'Greek must be good for me though for the life of me I don't see what!' "

The interest of some went beyond their own particular sphere of influence: "The idea is excellent. Others not taking Greek could be brought into contact with Greek thought."

There are of course objections to such a plan. A very real one that leaps to the mind of the teacher of the new course in Homeric Greek is the amount of work already expected from the students: "For the *better* students the pamphlet translations will be good. The ordinary boys have more than enough to do to keep up with the severe demands of the course."

And another difficulty lies in the fact that, "Such an extension of the Greek course pertains more to a survey course in Greek literature generally reserved for the college courses."

As a matter of fact, I am afraid that in many of our colleges the summit of Hellenic activity is reached by many a student in decoding the Greek letters of a rival fraternity (or sorority). One of our larger universities in the Middle West is now for the first time in years giving courses in Greek. Another, with an enrollment of over four thousand dropped Greek completely during the war, though the language has now been resumed.

The judicious use of translations of the classics can be as it were a *via media* between the old and the new—the rigid classical training which is no longer physically or financially possible for the vast majority of students, and the "great books" plan which unless one comprehends the genius of the language in which these books were written is likely to

have little of permanent value in it.[5] In criticism of this latter method of instruction Dr. Couch has written: "I have never conceded that such courses were an adequate substitute for the classical languages themselves, nor do I admit that even these courses can endure as a first-class component of a college curriculum for more than one academic generation unless men and women continue to study the classics in the original tongue."[6]

And yet he recommends that, ". . . the routine of translation in class be punctuated by regularly designated periods of a week at a time, or more or less according to the plan of the instructor, when the assignments consist of longer and significant portions . . . to be read in translation, or of pertinent readings in Roman history or mythology. These should not be regarded as merely ancillary to the Latin translation course. They should demand equal care in preparation and they should be discussed and elaborated with no less zeal in class. Only in that way can the student gain in adequate comprehension of the truly epic values of the classical authors. And only thus can we feel that the class is brought into touch with the challenging ideas that will seem to the student as valuable as those which he might have encountered through courses in English, or science, or philosophy alternately open to him."[7]

It is true that the argument applies primarily to college work, but there is no reason why it should not be analogously applicable to the high school. This should be particularly true in view of the fact that in other times and in other circumstances, boys at the age which they now complete high school would have completed their classical studies and would have read many of the Greek and Latin authors in the original. Forty years ago

[5] In at least one Jesuit high school a trial has been made of teaching Greek classics in translation. The reason for the change lay in the fact that Greek had been dropped for a year and the students found it difficult to pick up from where they had left off. The teacher was highly pleased with the reaction of his twenty-three pupils: "I would like to teach Greek this way to all, except those with marked linguistic ability, i.e. 'A' students. The others would get more for their money out of a well-taught course in translation. . . . Even if something is lost, there is still a lot left. We need not be intellectual gluttons who despair if we cannot extract the last ounce of literary juice from a sorry text . . . Greek should be *inspirational*. That is its value and its secret. Let the Latin *primarily* take care of the intellectual discipline, the Greek *secondarily*." Though many will object to such a plan, those who advocate it will find themselves in good company: "The reading of Homer, Aeschylus, Sophocles, Herodotus, Thucydides, Demosthenes, Plutarch, Epictetus, Marcus Aurelius (better to read them carefully in translation than to learn their language and to read only bits); the reading of Vergil, Terence, Tacitus, and Cicero, of Dante, Cervantes, Shakespeare, Milton, Pascal, Racine, Montesquieu, Goethe, Dostoevski, feeds the mind with the sense and knowledge of natural virtues —honor, pity—of the dignity of man and of the spirit, the greatness of human destiny, the entanglements of good and evil, the *caritas humani generis*, more than any course in natural ethics. It conveys to the youth the moral experience of mankind" (Jacques Maritain, "Education for the Good Life," *Commonweal*, 44:70, May 3, 1946).

[6] Couch, *op. cit.*, p. 352.

[7] *Ibid.*, p. 356.

Bishop Hedley could write: "Let a youth be taken through his five years of Latin and Greek, make him stick diligently to work, give him fair opportunities in tuition and in books, moderate the encroachments of light reading, of music and of athletics, and let the general atmosphere in which he lives be just a little scholarly or (if you please) pedantic—and by the time he is seventeen he has made himself free of the republic of ancient letters; he lives in it, feels at home in it, is conscious of the rights and duties of citizenship, looking up to its leaders, and is anxious to do some service himself."[8]

Dr. Couch has stated: "The present school system may be all that is undesirable, but the student ought not to be punished for that fact."[9]

In adapting the old to the new, ". . . the initiative for the corrective measures should come from the wisdom of the classical instructors and not from the revolt of the students."[10]

If during the course of his four years in high school a boy were to read in conjunction with his history, poetry, and Greek classes selections in translation from Herodotus and Thucydides, from Homer and Euripedes, from Plutarch and Demosthenes, from Plato and Aristotle, he would not end his classical course with a vague feeling that perhaps it was not worth all the trouble. Given but half a chance, the study of Greek literature will sell itself to the earnest student. "The best history that I ever read," was the comment of one of my former students after he had read on his own initiative *The History of the Peloponnesian War,* by Thucydides.

In a two-year Greek course it is practically impossible to read more than a single author in the original. The difficulties arising from vocabulary, style, and even dialect are too great to allow an easy transfer from one author to another. And yet some variety in translation would not be out of place. Even if the author be Homer, and even if great Homer should not nod, it is more than likely that in two years the much belabored student of the classics may.

No ambitious program for a series of pamphlets can be launched. However, the Loyola University Press has offered to make a trial of such a plan if the necessary paper can be acquired. The pamphlets will be about sixty pages in length including three or four pages of introduction and notes. Each page will be about the size of a page of the JESUIT EDUCATIONAL QUARTERLY. They will be sold as cheaply as the present inflationary prices allow. The pamphlets will necessarily be somewhat limited

[8] John Cuthbert Hedley, O.S.B., *Lex Levitarum.* Westminster Art and Book Company Ltd., 1905, pp. 105-06.
[9] Couch, *op. cit.,* p. 353.
[10] *Ibid.,* p. 356.

in scope, but brevity, on the general Alexandrian principle that "a big book is a great evil," can have its own compensations.

The pamphlets could be purchased by individual students, or they could be set aside in the library for handy reference books available to all members of a class. As such they could be helpful to the history, economics, science, and religion teachers as well as to the Greek teacher. The series will be edited for high-school students. An attempt will be made to present a complete unit of Greek thought in each pamphlet rather than a series of purple patches. Portions of the original that have been condensed will be put in italics. In this manner the original theme of an author can to a great extent be maintained. Thucydides, for example, portrays the dangers of imperial ambitions, while Demosthenes reveals the perils of political disunity. Judicious selection in the preparation of the pamphlets should overcome a number of obvious difficulties in the reading of Greek classics: length, profundity, and a certain amount of unblushing paganism.

The first pamphlet to be published will be Herodotus' description of Egypt. It comprises the second book of his history. The wonders of the older civilization made a profound impression on the curious Greek mind. Herodotus' description of "the land of the fly" is one of the most entertaining of his narrations and gives a good example of his historical method. However, not all of the stories contained in the book are *pro parvulis.* Anyone who has read the original knows what a moral hazard the unexpurgated text would be for a high-school student. What response is given to this pamphlet will determine whether or not a series can be developed.

In conclusion I wish to thank all the busy teachers who took time from their classes to fill out the questionnaire. The suggestions which they made, and the encouragement which they gave were greatly appreciated and have made it possible to get the series started. My only hope is that others will add their knowledge and experience to the perfection of a plan which may in some small way keep bright the fecundating flame of ancient Hellas.

Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lesson taught him close upon two thousand years ago.

Mural, National Broadcasting Company Building, Radio City, New York, New York

Objectives for High-School Literature

THOMAS W. CURRY, S.J.

At a meeting of high-school English teachers of the Chicago and Missouri provinces held at Campion during the summer of 1945, it became evident how vague were the objectives for literature—at least they seemed vague to me. Since that time I have tried to make more definite and more specific the general objectives enunciated by the titles of the L. W. Singer Company, Prose and Poetry Series, Catholic Edition, literature texts used in the high schools of the midwest. The two following statements from the 1941 edition of *Aims of the English Course in the High Schools of the Chicago and Missouri Provinces* are, to say the least, discouraging: "It is almost impossible to measure by the conventional examination whether the desired objective of the literature course has been attained," and ". . . in literature, where the aim is enjoyment and appreciation, there cannot be a rigid standard for all." If these statements are unequivocally true, then, indeed, there is nothing to be done.

But, it seemed to me, there must be at least a psychological process through which one goes in learning to enjoy or appreciate literature. That process should stand analysis, a breaking-down into elements; and, if this be true, those elements are precisely the specific objectives we English teachers desire to impart. They could be taught and tested. A minimum could be formulated for all. Tests could be constructed which would measure the attainment of our objectives.

I realize that some disagree with my analysis in denying that certain objectives I propose should be treated in the high-school course. Thus, in the JESUIT EDUCATIONAL QUARTERLY for January 1947, page 152, the Committee on the Course of Studies at the Denver Institute reports: "The use of *Prose and Poetry* has led, in the opinion of some, to the teaching of art forms of literature, in high-school classes. This is formally the work of college classes."

In this paper I submit specific objectives for each of the four years of literature, followed by two examples of how questions could be formulated to embody these objectives, and a sample examination applying the second-year objectives to one selection.

The following suggestions are based on three nationally successful tests: Cooperative Literary Comprehension and Appreciation Test, Carroll

Prose Appreciation Test, and Public School Tests for the Appreciation of Literature. They are meant to be suggestions and no more. The work of establishing objectives for any group of schools should not be carried by one pair of shoulders. It is hoped that this paper will indicate along what lines definite aims for the teaching of literature in our high schools can be formulated.

First-Year Literature Objectives

General Objective: Enjoyable Reading of Good Literature

Note: Practically, the readings presented in our text constitute the "good literature." "Enjoyable reading" employs many particular skills. These are our specific objectives.

Specific Objectives:

1. Comprehension
 - A. Discovery of Theme
 Technique: The central idea or dominant emotion of the reading must be grasped first. This is the basic skill. Elementary analysis of the reading, pertinent questions, careful rereading, and précis writing induce this skill.
 - B. Knowledge of Points of Development
 Technique: Trained reading habits and analytic questions induce this skill.
2. Reader Participation
 - A. Understanding of Connotation
 Technique: Instruct briefly in the distinction between denotation and connotation. Question the effect on the entire reading of particular words or phrases; indicate the significance of an event, conversation, or description. Relate these literary devices to the pupil's experience. Repetition of the above methods over various readings induces the skill of connotative reading.
 - B. Sensitivity to Style
 Technique: This skill is based directly on comprehension.
 a. Reaction to sensory images. Trained recognition of the particular sense appealed to by various images and of dominant sense-appeals in a given reading induce this skill.
 b. Perception of mood. Indicate that style, together with the central theme and sense-images used, establishes a definite mood. Long sentences tend toward the expression of a drowsy or sorrowful mood; short sentences tend

toward excitement; dialect frequently produces humor, etc. Relate both a and b to the pupil's experience.

Note: Fundamental technique is graduated experience. Questions directing attention to each specific objective in turn, in the order indicated, should follow each selection. Specific objective 1 not, however, excluding trials at specific objective 2 should be mastered first. Specific objective 2 is the main work of the last three quarters.

SECOND-YEAR LITERATURE OBJECTIVES

General Objective: Comparative Appreciation

Note: The appreciation of second year is *not* the literary appreciation of fourth year. Comparative appreciation is a contrasting of works of known literary value with works of known inferiority. Parts of readings in the text may be contrasted with one another to determine the superiority or inferiority of literary effectiveness. Whole readings in the text may be compared with outside readings of known inferiority.

Specific Objectives:

1. Sympathetic Reading
 Technique: Review the objectives of first year to ensure that the pupil can perceive the author's mood and react properly to sensory images.
2. Distinction between Effective and Ineffective Imagery
 Technique: Make the distinction clear. Effective imagery accurately and naturally indicates the object in question. Ineffective imagery is either distracting or forced. Distracting imagery fails to clarify the object or event in question accurately; while forced imagery does not suggest the object or event naturally. (Other terms for this division of imagery are "true" and "false," with "false" subdivided into "mixed" and "far-fetched.")

 The effectiveness or ineffectiveness of an image in a given context is to be verified by relation to the pupil's experience. Frequent application to this objective and insistent teacher-pupil discussion will induce this skill.
3. Discovery of Fresh and Vivid Expressions
 Technique: As a practical rule, fresh expressions are those the pupil has never seen or heard used before. Vivid expressions are those which make the event or feeling stand clearly before the pupil's mind.

 Direct comparison is the best method to induce this skill. Expressions containing similar subject matter but of acknowl-

edged triteness should be offered by the instructor in contrast with fresh and vivid expressions from the readings. This is necessary since the pupils lack sufficient reading experience to grasp the less effective expressions for themselves.

4. Differentiation of Good from Less Good Reading
 Technique: Again, the method is direct comparison. There should be frequent study of the contrast between readings of accepted literary value and readings of acknowledged inferiority embodying the same subject matter. The ratio of good readings studied should be overwhelming, lest the pupil waste time on inferior writing. Every specific objective of first and second year should be reviewed in this contrast.

Since the suggested objectives of first and second year are conceived of as natural steps through which one goes in learning to enjoy or appreciate literature, they are to be taught, in each case, according to the order given. Objective 2 builds on objective 1 as does 3 on 1 and 2.

For third and fourth years, however, this is not true. Each of their objectives, with the exception of the first, which is meant as a review, is to be taught in relation to every reading selection in the syllabus. The combined effect of all the objectives in both third and fourth year should be obtained by a final review at the end of each year.

The objectives for third year were formulated with the new revision of *Prose and Poetry of America* in mind. This new revision, I understand, is now in process of being edited and will be arranged chronologically instead of according to literary types, as the edition now used is arranged. This change in arrangement necessitates a shift in general objective—or at least so it seemed to me—from a critical appreciation of literary types to an historical evaluation of our American literary heritage. Such a shift possesses real value. Literary history can best be taught our high-school student in relation to the history of his own country, which, incidentally, he has just studied or is now studying in third year. The chief literary trends, romance and realism, besides being best understood in relation to the history of one's own country, complete the pupil's preparation for critical appreciation, which will be the general objective of fourth year. The shift of objectives for third year, then, could very profitably be made.

Third-Year Literature Objectives

General Objective: Historical Evaluation of American Literature

Note: "Historical evaluation" is taken to mean a careful judgment of literature as an artistic expression of the times. Neither critical evaluation in the strict sense nor literary types con-

sidered as such is the object of third year. The object is a cultural one, using literature as a medium.

Specific Objectives:

1. Appreciative Reading
 Technique: Review the objectives of first and second year to freshen the pupil's proper reaction to sensory images and his appreciation of imagery and literary expression. One week should be normal for this review.
2. Literary History of America
 Technique: This is to be taught gradually as introductory matter for the study of each literary period. First the history is to be taught briefly and tested. Readings for each period are to be used as exemplifications of the history.
3. Literary Trends in America
 A. Romance
 a. Revolution, b. Settlement, c. Frontier
 Technique: The meaning of romance as a literary trend is first to be taught and tested. The three matters of American romance listed above should be explained and exemplified by readings from the different literary periods. (*The American Novel,* by Carl Van Doren, will be a helpful guide for the teacher.)
 B. Realism
 a. Local color, b. Revolt from the village, c. naturalism
 Technique: First teach and test the meaning of realism in contrast to romance. The chief characteristics of American realism are a, b, and c. These are to be exemplified from the different literary periods.
4. Comparative Appreciation
 Technique: By a comparison of readings characteristic of different periods and different trends of American literature, the pupil is to investigate which trend and which period has produced the best literature. This objective necessitates a final review of all second- and third-year objectives.

Fourth-Year Literature Objectives

General Objective: Critical Evaluation of Literary Types

Note: Critical evaluation is to be understood as a careful analysis of the types of English literature and a comparison of each reading with the definition and ideal scheme of the type which this particular reading exemplifies.

Specific Objectives:

1. Critical Reading

 Technique: Review of the objectives of the first three years, stressing the criteria for good romantic and realistic writing, to ensure the pupil's ability for reading sympathetically and for evaluating a reading as good romance or good realism.

2. Literary Types
 - A. Short Story
 - B. Novel
 - C. Narrative Poetry
 - D. Essay
 - E. Lyric Poetry
 - F. Drama

 Technique: Teach each of the above literary types according to their respective definitions and ideal schemes. Secondly, criticize the readings in the light of this teaching. Finally, direct the writing of one or two examples of each type to enforce a critical knowledge of each upon the student.

3. Literary History

 Technique: This is to be taught gradually as introductory matter for the study of each literary period. First the history is to be taught briefly and tested. Readings for each period are to be used as exemplifications of the history.

By way of example, I am presenting two sets of study questions; one for a short story from second year, and one for a short story from third year. Second and third year are chosen because the syllabi of those two years seem to offer the most difficulty for the defining of specific objectives. Since short stories receive some treatment in all four years and are, perhaps, more difficult to teach from the standpoint of the suggested objectives, this type of literature will be used in both examples.

Washington Irving, *The Specter Bridegroom* (Second Year)

1. Reread the second paragraph on page 144. To what is the young lady compared? Phrase by phrase and sentence by sentence work out the different points of comparison. Is the figure of speech effective or ineffective and forced? Is the figure distracting? Explain.

(2. Distinction between Effective and Ineffective Imagery)

2. Why is saying that the baron is "a dry branch of the great family" smile-provoking? What is the ordinary phrase that Irving has changed a little here for the sake of humor? Is this expression fresh? Is it vivid? Why? What would be a trite or worn-out way of saying almost the same thing?

(3. Discovery of Fresh and Vivid Expressions)

3. Compare the humor in this story with that in *The Third Ingredient* by O. Henry. In what points is the author's way of getting humor the same as

that used by O. Henry? Which bits of humor do you like better? Why?
(4. Differentiation of Good from Less Good Reading)

Bret Harte, *Tennessee's Partner* (Third Year)

1. This is one of the first successful "local color" stories written. Explain the meaning of "local color" as applied to short-story writing. Give two reasons why place and time are more important to this story than the characters.

(3. B. a. Local color)

2. In which literary period is this type of story first found? Explain why such stories were not written earlier. Does the history of the country help answer the last point? Explain.

(2. Literary History of America)

3. Reread the description of Tennessee's Partner on page 52. Would the hero of a romantic story have been portrayed in this fashion? Why?

(3. B. Realism)

4. Compare the plot, characters, and setting of this story with the same elements from *Sire De Maletroit's Door* by Stevenson. Element by element, indicate why Harte's story is realistically written and that of Stevenson's is romantic. Which do you think is the better story? Why?

(4. Comparative Appreciation)

Of course, it will be immediately noted, I do not intend these questions to be all the questions asked concerning each story. They are meant merely to indicate what kind of questions could be asked on the specific objectives of each respective year.

I have also thought it well to present a sample test to indicate how validly these objectives will stand measurement. Again, second year has been chosen because it seems to postulate objectives that are less palpable than any other year. I have confined the test to one reading from the second-year syllabus because, it seems, if one reading will stand the strain of testing, *a fortiori* the whole group of readings will hold up well. The reading chosen is Poe's *The Masque of the Red Death.*

SAMPLE TEST ON SECOND-YEAR OBJECTIVES

I. Place a check mark after each of the senses to which the following passage appeals.

"It was in the blue room where stood the prince, with a group of pale courtiers by his side. At first, as he spoke, there was a slight rushing movement of this group in the direction of the intruder, who at the moment was also near at hand, and	
now, with deliberate and stately step, made a closer approach	Sound
to the speaker. But from a certain nameless awe with which the	Sight
mad assumptions of the mummer had inspired the whole party,	Taste
there were found none who put forth hand to seize him; so	Touch
that, unimpeded, he passed within a yard of the prince's per-	Smell
son; and while the vast assembly, as if with one impulse, shrank	Muscle
from the center of the room to the walls, he made his way	Temperature

uninterruptedly, but with the same solemn and measured step which had distinguished him from the first, through the blue chamber to the purple . . ."

(1. Sympathetic Reading, reaction to sensory images)

II. Place a check mark after the word in the right-hand column which best describes the emotion, feeling, or mood you experience in reading the following passage.

"And now was acknowledged the presence of the Red Death. He had come like a thief in the night. And one by one dropped the revelers in the blood-dewed halls of their revel, and died each in the despairing posture of his fall. And the life of the ebony clock went out with that of the last of the gay. And the flames of the tripods expired. Darkness and Decay and the Red Death held illimitable dominion over all."

Joy
Sadness
Courage
Fear
Hope
Despair
Pity
Hate
Horror
Delight
No Emotion

(1. Sympathetic Reading, perception of mood)

III. In the space provided after each figure of speech write either the word EFFECTIVE or FORCED, or DISTRACTING to indicate how you would classify each figure.

A. To and fro in the seven chambers the masqueraders stalked, a multitude of dreams. Ans.....

B. The birds outside the castle window were like so many pennies thrown aside by the spendthrift, dying day. Ans.....

C. These other apartments were densely crowded, and in them beat feverishly the heart of life. Ans.....

(2. Distinction between Effective and Ineffective Imagery)

IV. Which of the following expressions are fresh and vivid, and which are trite or much-used and worn-out? Indicate your answers by writing "fresh and vivid" or "trite" in the space provided after each expression.

A. The life of the clock went out. Ans.....

B. He out-Heroded Herod. Ans.....

C. The orchestra seemed to be the echo of their steps. Ans.....

D. The brazen lungs of the clock. Ans.....

(3. Discovery of Fresh and Vivid Expressions)

V. Read the following passages over carefully and decide which of the two is the better piece of literature. Indicate your choice by placing the letter of the passage you consider the better of the two in the space marked "better" and place the letter of the merely good passage in the space marked "good."

A. The Charles Barret house went up like a torch. The flames ate down into the cellar; they rushed to the roof. The whole thing became crimson and yellow, and the arms of the fire thrust out through the windows, through the doorways. A wild changing light was shaken in great waves across the country-side. Sometimes he looked up to where the heads of the fire masses broke away, shot loftily against the sky in the form of branches and leaping horses, then disappeared against the cold faces of the stars.

B. The flames leaped up sky-high, and in the recoil from the scorching

heat across the road, the stream of fugitives pressed against the carriage. . . . Great masses of sparks mingled with black smoke flew over the road; the bamboos of the walls detonated in the fire with the sound of an irregular fusillade. And then the bright blaze sank suddenly, leaving only a red dusk crowded with aimless dark shadows drifting in contrary directions; the noise of voices seemed to die away with the flame; and the tumult of heads, arms, quarreling, and imprecations passed on fleeing into the darkness. Better..... Good.....

(4. Differentiation of Good from Less Good Reading)

It has probably been noticed that in the first question of the test all the senses have been enumerated and, in the second, all the emotions. This same set, then, either of senses or of emotions, could be used for any passage of verse or prose. All the questions except the fifth have been modeled closely on the Public School Tests for the Appreciation of Literature, and this because it is a test of proved national success. The fifth question is taken almost bodily from the Carroll Prose Appreciation Tests. It was thought that for question number V the presenting of passages presumably never seen by the pupil before would make for a better testing of the knowledge and skills acquired by the semester's work.

Again, it is hoped that the preceding suggestions will indicate what could be done by way of formulating specific objectives for teaching literature in high school. Each specific objective here suggested has been found by national tests to be intelligible to high-school students. And of course it is evident that no set of objectives is too high when the individual objectives are all and each feasible.

"Education makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave."

Henry Brougham, *Think,* November 1946, p. 33

"If materialism gains control of the world, the blame must be placed on Christian men who permit it. Hitlers come out of the materialistic school. Communism is its progeny. It is not the creation of primitives. It comes out of universities. It reaches down through all society."

Samuel Cardinal Stritch

BOOKS

A Reading Course in Homeric Greek, Second Year Book. By Raymond V. Schoder, S.J., and Vincent C. Horrigan, S.J. Ann Arbor, Michigan: Edwards Brothers, Inc., 1946. pp. xi, 306. $2.00.

The second-year book of *A Reading Course in Homeric Greek* is now being tried out in some of our high schools. Has experience confirmed the expectations of the author written two years ago in the JESUIT EDUCATIONAL QUARTERLY ("Starting Them Off with Homer," 7:210-21, March 1945; 8:25-37, June 1945) ?

The first-year book of this Homeric Greek course is very difficult. The second-year book is much less so. In the third semester four hundred eighty lines of the *Odyssey* were read, three hundred new Greek words memorized, and several new grammar rules taught without any trouble. The fourth semester calls for eight hundred lines from the *Odyssey* and *Iliad* and over two hundred more words to be mastered. Thus, in the second year of Greek twelve hundred sixty lines of Homer are read. This compares favorably with the eleven hundred twenty lines of Homer (plus a few chapters from Xenophon) read in the *third* year of Greek under the syllabus used in the Maryland and New York provinces before the war.

Homer is interesting to the students. They find the parallels with Vergil fascinating. The simplicity and directness of Homer's language and thought make him easily understood and enjoyed. At the same time there are levels of appreciation in reading Homer so that he is never boring to the teacher or the superior student. Unlike so many first readers in foreign languages, Homer stimulates thought and makes the study of Greek seem worth while. This is an important item if we want the pupils to continue Greek in college. It is true that poetry year is the place for literary criticism as such, but that is no reason for not reading the best literature right away, especially when it is not beyond the comprehension of the grammar student.

Schoder and Horrigan's book is successful in enabling high-school boys to read the greatest of Greek literature in the middle of the second semester. By the end of the third semester, the reading of the *Odyssey* is done with ease and a real sense of mastery. This is an improvement over the former procedure which switched from Xenophon to Homer without giving time for the mastery of either. As a result, many a boy at the end of three years of Greek in high school had no feeling of accomplishment nor desire to go further.

If the immediate aim of the Greek course in Jesuit schools is the ability to read Greek literature, there is no doubt that students starting off with

Homer are better off. They are reading more and better Greek literature in a much shorter time.

Granted that the immediate aim of the course is successful, there remains a serious objection. Is Greek still being taught in such a way that it fits in with the more general aim of Jesuit education, "Informare ad perfectam eloquentiam"? Here is where the title, "A Reading Course . . . ," is a stumbling block to many Jesuits. To them the title means a course of rapid, superficial reading without adequate grounding in grammar. The make-up of the book, with its pictures and little cultural essays, seems to confirm their suspicions. What are the facts?

Taking the prewar Maryland-New York syllabus as a basis for comparison, we find that the Homeric course requires the mastery of eleven hundred words in two years. Even should this be reduced (which I deem advisable), it would still be far more stringent than the old syllabus requirement of eight hundred words in three years. The grammar rules which were required for themes numbered forty-four in the prewar course of three years. Thirty-seven of these same rules are formally taught in the two-year Homeric course!

Accuracy in the use of language and careful analysis of the meaning of English words is still taught through the handling of case, number, gender, tenses and moods, active, middle, and passive voices. Moreover, intimacy with Homer's vivid style is valuable for boys learning to write English. He is certainly a better model than Xenophon for modern English.

With each copy of the second-year book there is given a set of printed exercises, one for each lesson, to be done at home and corrected in class the following day. Any sample taken at random shows that a thorough knowledge of morphology and syntax is demanded and that the traditional Jesuit insistence on accuracy and mastery is a feature of this course in Homeric Greek.

Up to the present, then, this course seems to achieve satisfactorily both the immediate and ultimate aims of Greek in the Jesuit school. Many minor improvements, suggested by those actually teaching the book, will be embodied in the final edition.

JAMES M. CARMODY, S.J.

Are Catholic Schools Progressive? By Laurence J. O'Connell. St. Louis: B. Herder Book Company, 1946. pp. ix, 167. $1.75.

"One may approve of progressive education, or he may disapprove of it; or, more logically, he may partly approve of it and partly disapprove

of it, but he cannot remain unaware of it" (p. 13). For this reason Father O'Connell's work will find interested readers.

The book is marked by the self-conscious orderliness characteristic of an academic thesis. This may account for the caution with which conclusions are advanced and for the occasional repetition. Yet this very orderliness achieves a neat defining of his problem and a trim solution. Four questions are opened up. "What is progressive education and how can it be recognized?" Second, "How extensively have twenty diocesan school systems adopted progressive principles and practices?" Third, "Do Catholic philosophy and the philosophy of progressive education conflict?" Finally, "Which progressive practices appear particularly feasible for use in Catholic elementary schools?"

"Progressive" is defined in the broad sense to signify merely the newer type of education as opposed to traditional or conventional education. This working definition, jejune though it may seem, quickly takes on meaning in the chapter on The Criteria of Progressive Education. The author traces the threads of the continental fabric through Comenius, Rousseau, Pestalozzi, Herbart, and Froebel. What is peculiarly American about the movement comes from Francis Wayland Parker, its father, and John Dewey, its philosopher.

The progressive credo appears in the six notions which the Progressive Education Association advances as characteristics of the movement. These are freedom for natural development, interest motivating all work, the teacher guiding (not ruling), scientific study of student development, attention to factors affecting the child's physical development, and cooperation between the school and the home. A natural difficulty arises in this book because so many of these factors have been incorporated through the years into our conventional education picture that it is not easy to draw the line clearly between the old and the new.

Father O'Connell's study of twenty diocesan school systems, interestingly enough, involves thirteen cities which support Jesuit high schools. These systems, selected only because literature on their policies was readily available, range from Chicago's with her 150,000 parochial students to Wichita's 7,000. From such literature it is safe to say only that there is evidence that many parochial systems have borrowed techniques which took their rise under progressive influence. The policy-makers, that is, show interest in any procedures likely to better local teaching methods.

It is quite another thing to say, and this the author clearly indicates, that Catholic schools subscribe to the philosophy that has spawned progressive education. Father O'Connell neatly summarizes his criticism of this philosophy, one might almost say of John Dewey, under eight headings (p. 130).

1. Biological evolution makes man continuous with nature and excludes anything spiritual or immaterial in man.
2. Confusing individuality with personality, it considers the mere liberation of animal nature as a development of personality.
3. It rejects the doctrines of original sin and of man's elevation to the supernatural state.
4. Denying the existence of a rational soul distinct from the body, it denies the duality of man's nature.
5. It restricts education's goal to preparation for citizenship and the development of social efficiency.
6. It overemphasizes environment factor in child's education, depreciating the positive function of the teacher in shaping the child's mind or will.
7. Will-training, the real end of education, disappears when there is insistence that education is a response to the felt needs of the child.
8. While correctly placing emphasis on the need of activities, it fails to attribute proper importance to the intellect's function in abstracting from sense knowledge.

After this glance at the philosophy, it is all the more remarkable that so much of the fruit of this tainted tree is quite palatable and helpful. Theoretically at least, the prospectus of the Pittsburgh school system, for one example, seems to achieve a very sane and satisfactory blending of traditional teaching with progressive devices. The author presents (p. 152) a check list of recommendable progressive practices. Father O'Connell's book will afford its reader an orderly, rapid overview or handbook of the nature, philosophy, and possible utility of progressive education.

WILLIAM F. KELLEY, S.J.

Twentieth Century Education. Edited by P. F. Valentine. New York: Philosophical Library, 1946. pp. 655. $7.50.

To one acquainted with the *Forty-First Yearbook of the National Society for the Study of Education,* on Philosophies of Education, the first seven chapters of the present book, under the general heading, Theory and Philosophy of education, would be of no great value. In the N.S.S.E. publication, recognized authorities in the several philosophies contribute: Reisner, Kilpatrick, Breed, Horne, Adler, McGucken, and Brubacher. In the present book the seven chapters on the same general topic of philosophies of education number, with the exception of Dr. Breed's A Realistic View of Education, less notable proponents among its contributors.

An example of naïveté might be cited from the chapter on Personalism, "Education has been centered around great personalities from Socrates and Jesus to Walter Scott Athearn and Borden P. Bowne."

The second section of the book has eight chapters on Psychology in Education. These chapters, in general, impress the Catholic reader as the somewhat usual materialistic and evolutionistic presentation of man. But

here it is harmful, as always, to be too critical. Many accepted modern teaching devices, such as those employed in testing and guidance programs, were developed by the same type psychologist who writes often disagreeably on fundamental human and divine truths. We, who rightly pride ourselves on a more durable, sound, and true concept of human nature, nevertheless make use of all proved classroom and administrative aids which come our way. We, I mean Catholics, have had little or no share in the long, laborious development and perfecting of these devices. In fact our efforts were sometimes limited to criticism. Without commitment as to the scholarly value of the eight chapters on Psychology in Education, this reviewer would nevertheless invite comparison with the second part of the N.S.S.E. yearbook cited above. The second part of the *Forty-First Yearbook* deals with the Psychology of Learning. It would seem to be a more valuable presentation of modern endeavor in this field than that of the book being reviewed.

And so for Part III, with its two chapters on Some Implications of Science for Education, and The Nature of the Learner. This latter topic rejects certain mechanistic explanations of man, but also rejects the body-soul explanation. The vague word *democracy* given at the end of this chapter is not a very clear or positive contribution to the understanding of the nature of man.

The two remaining general titles in the book are Education and Society, with five chapters, and The School and Its Problems, with eight chapters. Almost every phase of education is touched upon in the book, and it is, therefore, a cross section of modern American educational theory, though perhaps more of the left-wing type. But it is representative enough.

Much good can be found, as in the chapters devoted to the various school levels, and in chapters like Adult Education, The Guidance Program, and The Problem of Formal Training, that knotty problem on which a clear statement of the issue is so rarely found. There is an earlier chapter on Catholic Theory.

Of the book in general it can be said that it is a useful picture of Twentieth Century Education, because it reflects modern American theory. Educational practice, contrary to the usual maxim, is often better than theory, for human nature and common sense in concrete circumstances often force adjustments to what men really esteem.

JOHN E. WISE, S.J.

Spotlight on Labor Unions. By William J. Smith, S.J. New York: Duell, Sloan and Pearce, Inc., 1946. Pp. viii, 150. $2.50.

This is a small book, a valuable work, and peculiar. Unique is perhaps a better word for it. There is here an unusual combination of Ring Lard-

ner and Thomas of Aquin, something of Stephen Leacock tobagganing on Parnassus, and something of Daniel Lord philosophizing in the armchair, a touch of Westbrook Pegler, and a great deal of Pope Pius XI. Yet none of these hits off the book in style or content.

The first section of the book, roughly one half, is a presentation of the current picture of union organization and practices. It is a fair and correct appraisal, considering the limitations of space in a work of this size. Faults and virtues, abuses and achievements, all get their acknowledgment. Despite an admitted personal bias toward union labor, the author achieves an honest delineation. What is different here is the appreciation of the historical and environmental influences which have shaped the structure and policies of these groups. This in itself is a valuable contribution to the sociological literature of labor in America.

Accepting the fact of contemporary imperfect unionism, with its strengths and weaknesses correlated with the strengths and weaknesses of industrial management, with the faults and vices of labor reflected in management counterparts, the question is put: What is to be done about it? Is there any remedy to be prescribed?

The questions are especially timely. The correct answer is of tremendous importance not only to the parties directly involved, but to every single individual in the nation. The latter half of Father Smith's book is an essay toward that answer. His approach is sound, it is Christian, it is Catholic.

In two sections, one captioned A Code for Labor, and the other Rebuilding Industrial Relations, Father Smith puts forward the positive doctrine. His fundamental notions are those of traditional Christian social teaching. They rest on the "two essential ideas . . . : on the dignity of the individual human person and the concept of the common good or the public welfare." With that starting point he sets forth, against the background of American social, economic, and industrial conditions, the norms that should guide any solution to present problems. He blends the theses of the textbooks in social ethics and the pertinent pronouncements of the popes, with a competence that shows long and deep thought. The concluding section, six chapters, on the rights and duties of labor and of management is the fruit of rich, practical experience and observation. It reflects a fine appreciation of the best Catholic social ethics and their relation to the perplexing realities that are American industrial relations.

Purists may be chagrined by the informality of the language in some parts. Sticklers, who remember the case of Commonwealth vs. Hunt in 1842, might differently qualify the statement (pp. 19-20) that "Legal trade unionism in America is but eleven years old." Some staid and reserved faculty members may blink a little at the strength and the con-

notations of such epithets as "tycoon" (p. 89) and "Capitalist" (p. 106) written into a work that deprecates the class-struggle idea. But against the basic soundness of the book, and the fine balance of the author's steady view, these are minor and negligible.

These chapters are especially welcome today, when powerful propaganda impinges on our judgments through every channel of communication. A very powerful and partisan campaign of literature has been flooding the mails addressed to educators. National trade associations and employer groups, chambers of commerce, and large industrial corporations (as almost any school official can testify) send regularly to deans and presidents of our colleges and universities from coast to coast expensive and professionally produced propaganda material. In it two themes are predominant: American enterprise and initiative, liberty itself, is being cramped more and more by government; and organized labor has become a menace to freedom and prosperity.

Currently the theme in the latter proposition is that "labor monopolies" are pernicious developments that must be curbed even as business monopolies have been curbed.

This book is a wholesome antidote for such deceptive, materialistic, often un-Christian propaganda. It is a book deliberately calculated to challenge attitudes that have been shaped and cultivated by expensive campaigns for partisan and selfish purposes.

It may well be prescribed reading for our students of ethics, religion, social sciences, law. The question it treats is perhaps the prime problem of the day. Our legislators seem to think so, at any rate. Teachers and students alike will profit by its perusal. The work is sound, solid, competent. It is not a final answer to our problems by any means. It does present a set of considerations and principles which are a *sine qua non* to the solution of those vexing problems. May it be widely read!

MORTIMER H. GAVIN, S.J.

Admission to American Colleges. By Benjamin Fine. New York: Harper and Brothers, 1946. pp. 225. $2.50.

The subtitle of this survey, A Study of Current Policy and Practice, specifies its scope. Six hundred and fifty colleges of liberal arts and sciences were sent questionnaires on admission procedure of which four hundred and fifty replied. A dozen Jesuit colleges and universities are named in the study; more may have been included.

In answer to the first major problem: Who goes to college? the author adheres quite closely to the facts and the study is of value. Fifteen units are quite universally required, for the most part grouped around five aca-

demic areas: mathematics, English, foreign languages, natural sciences, and social sciences. Less emphasis is placed on Latin and Greek, the tendency shifting from 50 per cent of the colleges requiring Latin for admission in 1900 to 13 per cent in 1945, and Greek dropping from 30 per cent to one per cent. Rank in graduating class supersedes grades in high school; and about 90 per cent of the schools use tests for admission or placement. Nonacademic students are quite universally not accepted.

Beyond high-school marks, qualities of good character, recommendation of principal or teachers, health, cooperativeness, and emotional maturity are specified.

Focusing attention on a phase that is of interest to Jesuits, it is significant to note that 75 per cent of all colleges in this country give preference to students who take academic, classical, or college preparatory subjects.

Tests are used in admission mostly with students in the lower percentile of their class, though they are used almost universally in guidance and placement.

When it comes to answering the question: Are present standards for testing and examining potential students efficient and satisfactory? the author no longer remains in the realm of facts but goes contrary to them in spinning his own theories. By way of example: "Despite the overwhelming response of the colleges in favor of the traditionally academic program, I believe that the colleges should reexamine their attitudes and explore the possibilities of introducing a less rigid schedule" (p. 99). In fairness to him, however, he points out that it is not altogether evident that a vocational or commercial student cannot fit into college life. Furthermore, he envisions the day when democracy in education will be such that it will be as natural for a student to go from high school as it is now for him to go from elementary school to high school. He does not advert to the necessary lowering or even abolishing of standards to bring this about.

This study has been made under the sponsorship of the Educational Research Fund of the Tuition Plan. The Tuition Plan is interested in getting prospective students into a college. Undoubtedly, Mr. Fine has absorbed some of its zeal and enthusiasm.

By way of conclusion, this is a useful record of existing admissions practices, but as a criticism it is unreliable. The second need is much more adequately treated in a recent Yale University Press book, *Forecasting College Achievement,* by Crawford and Beecher.

William J. Mehok, S.J.

NEWS FROM THE FIELD

Statistics. Hudson College informs us that omitted from St. Peter's College statistics were: Commerce: 145 Day (Freshmen); 380 Night. Total full time, 343. Total full and part-time, 525.

Appointments. Very Rev. David Nugent, S.J., provincial of Maryland; Father Joseph A. Murphy, rector of Fordham University; Father Matthew G. Sullivan, dean, Loyola College, Baltimore; Dr. Joseph F. Moriarty, dean, Collegiate Centre, Fordham University, Middletown, New York.

Supreme Court. In an opinion announced February 10, 1947, the Supreme Court of the United States decided: " 'Establishment of religion' clause of First Amendment to Federal Constitution does not bar State of New Jersey from authorizing local school districts to reimburse parents from tax-raised funds for amount expended to transport students to and from Catholic parochial schools on public transportation system, since other language of that amendment prohibits state from hampering its citizens in free exercise of their own religion, and since state is doing no more than providing general program to help parents get their children, regardless of their religion, safely and expeditiously to and from accredited schools; nor does Fourteenth Amendment bar such program since New Jersey has decided that such transportation will satisfy public need, and Court must exercise extreme caution in declaring state statutes unconstitutional as not for public purpose. (Everson v. Board of Education of Township of Ewing, No. 52)" *The United States Law Week* 15:4203, February 11, 1947, Washington, D.C. 4203.

Index to JESUIT EDUCATIONAL QUARTERLY, Vol. IX, is being compiled and will be sent out with the next issue.

History Contest. In seven of the thirteen cities in which the Hearst American History Contest was held, Catholic school students won first place. D. J. Herlihy, St. Ignatius, San Francisco, and Don Jones, Loyola, Los Angeles, were among these. In the finals of this contest, the first, sixth, and eleventh places went to Catholic school students, with Loyola's contestant finishing sixth and the St. Ignatius contestant eleventh.

Expansion. A Christmas gift in the form of a $500,000 building was received by Saint Louis University from Mr. James B. Miller. The annual income of over $25,000 will be used to endow a research institute of experimental medicine.

Detroit University will recondition its old downtown college building, left vacant since the high school moved in 1932.

Radio. Fordham University continues plans for its FM station. With

a gift of $20,000 and promise of $10,000 annually for fifteen years, it starts well backed.

Alumni. At the September meeting of the I.S.O. Alumni Committee, it was generally agreed that the Holy Cross Alumni organization is the best functioning in the Assistancy.

Retirement Plan. John Carroll University inaugurated a faculty retirement plan for its lay teachers.

Library. The University of Detroit recently acquired a rare and valuable collection of several hundred volumes known as the Roll Series.

Theology for Laymen. Bishop Hafey commended by a special letter the University of Scranton for its Cana conferences and also its courses in theology for the laymen.

Law School. Dean John C. Fitzgerald of Loyola University, Chicago, School of Law has realized a dream in his law school with a law office setting. An annual three-day test, patterned after the State Bar Examination replaces the usual quarterly examinations.

Public Relations. Dr. Wendell Dwyer has been appointed co-director in the work of public relations at Creighton University.

Credit Union. Veterans at Marquette University plan a credit union for Marquette students.

Lectures. St. Joseph's College Lecture Forum sponsored lectures by Monsignor Fulton J. Sheen and by Father James Gillis.

Degree in Industrial Relations. At an I.S.O. meeting held at John Carroll University delegates from three provinces discussed plans toward organizing a course leading to a degree in industrial relations.

Latin Contest. The Twentieth Annual Interscholastic Latin Contest held in the high schools of the Chicago and Missouri provinces was won by Clarence Miller, Rockhurst, first; Richard Blackwell, St. Ignatius, Cleveland, second; and Leger Brosnahan, Rockhurst, third. Total points by schools went to Rockhurst, St. Ignatius, Cleveland, and Campion, in that order.

Gold Star Brochure. Father Lloyd Burns' brochure on the forty gold star alumni of St. Ignatius, San Francisco, has met with universal acclaim.

Quiz Kid. Jack Rooney, sophomore at Loyola, Chicago, has been on the Quiz Kids' program for many weeks.

Catalogue. The first catalogue of Scranton Preparatory will contain the names of all students since its opening day about three and one-half years ago.

Branch. A site for Loyola (Los Angeles) High School Branch is being sought, the school to be opened by next September.

EDUCATIONAL BOOKS OF INTEREST TO JESUITS

On General and Liberal Education: A Symposium. Bulletin No. 1. By Mortimer J. Adler and others. Washington: Association for General and Liberal Education, 1945. pp. 127. $1.00.

The Aviation Psychology Research Program. 19 Volumes. Army Air Forces. Washington: Superintendent of Documents, Government Printing Office, 1946-47. Complete $35.00 or $2.00 ea.

The Politics of Aristotle. Translated with an introduction, notes and appendices by Ernest Barker. New York: Oxford University Press, 1946. pp. lxxvi, 411. $5.00.

Diagnostic and Remedial Teaching in Secondary Schools. By Glenn Myers Blair. New York: Macmillan Company, 1946. pp. 422. $3.25.

Educational Directory, 1945-1946. Part IV, Educational Associations and Directories. By Luanna J. Bowles. Washington: Government Printing Office, 1946. pp. 52. $.15.

Catholic Colleges and Schools in the United States: Summary of Catholic Education, 1944-1945. National Catholic Welfare Conference, Department of Education. Washington: National Catholic Welfare Conference, 1946. pp. 31. $.50.

College and University Libraries and Librarianship. Association of College and Reference Libraries. Chicago: American Library Association, 1946. $2.50.

History of Philosophy, Philosophy of Greece and Rome, Vol. I. By Frederick Copleston, S.J. Westminster, Maryland: The Newman Bookshop, 1946. pp. 521. $4.00.

Major Trends in American Church History. By Francis X. Curran, S.J. New York: The America Press, 1946. pp. xviii, 198. $2.50.

The Authoritarian Attempt to Capture Education. By John Dewey and others. New York: King's Crown Press, 1945. pp. x, 152. $2.50.

"One World." What Kind Do Catholics Want? The Christian Tradition in International Relations. By John Eppstein. St. Louis: Institute of Social Order, 1946. pp. 16. $.

Federal Government Funds for Education, 1944-45 and 1945-46. United States Office of Education Leaflet No. 77. Washington: Government Printing Office, 1946. pp. iv, 43. $.10.

Fifty Golden Years: A Series of Lectures on the Liberal Arts College. Baltimore: College of Notre Dame of Maryland, 1946. pp. 105. $.

Free Teaching Aids. No. 1. Upper Montclair: Teaching Aids Service of the College Library, New Jersey State Teachers College, 1946. pp. 24. $.50.

John Henry Newman. By Charles F. Harrold. New York: Longmans, Green and Company, 1946. pp. 472. $3.50.

James Harvey Robinson, Teacher of History. By Luther V. Hendricks. New York: Columbia University Press, 1946. pp. 132. $2.00.

Piety and Intellect at Amherst College. Columbia Studies in American Culture No. 16. By Thomas H. H. LeDuc. New York: Columbia University Press, 1946. pp. ix, 165. $2.00.

Public Relations: A Program for Colleges and Universities. By W. Emerson Reck. New York: Harper and Brothers, 1946. pp. 286. $3.00.

Occupational Placement: Its History, Philosophies, Procedures and Educational Implications. By Anna Y. Reed. Ithaca, New York: Cornell University Press, 1946. pp. xii, 350. $3.75.

School Bus Transportation Laws in the United States. National Catholic Welfare Conference, Legal Department. Washington: National Catholic Welfare Conference, 1946. pp. 257. $2.00.

School Sound Systems. Radio Manufacturers Association, 1317 F Street, Washington 4, D.C., 1946. pp. 31. Free.

The Amazing Electron. By James I. Shannon, S.J. Science and Culture Series. Milwaukee: Bruce Publishing Company, 1946. pp. xii, 248. $4.00.

Letters of Archbishop Corrigan to Bishop McQuaid and Allied Documents. By Frederick J. Zwierlein, 77 St. Paul Street, Rochester, New York, 1946. pp. 229. $3.00.

WHAT CAN LATIN TEACHERS LEARN FROM THE A.S.T.P.

"In summary, I have tried to indicate that Latin teachers might get several good pointers from the A.S.T.P. They are, in brief:

"1. Teachers of Latin should make more use of the aural-oral method of presentation, especially in the early stages of Latin study.

"2. Further experimentation should be carried on to determine which, if any, is the best method of presentation to bring about reading efficiency.

"3. We Latin teachers should get out of the awkward stage in our Latin conversation and endeavor through the use of spoken Latin in our classes to give our students as much of a Sprachgefühl for the Latin language as possible.

"4. More use should be made of recordings in Latin made both by the 'informant' and the students.

"5. Our elementary Latin classes should have at least five recitation hours a week with several additional hours for Latin laboratories or clinics.

"6. It would probably be advisable for the student to commit to memory short sentences illustrating each grammatical principle without, in most cases, learning the rule in question.

"7. Vocabulary should be learned in meaningful context and not in isolation.

"8. Readers written in colloquial Latin and on subjects of interest to the teen-ager should be provided.

"9. The development of more definite techniques of accomplishing the objectives of Latin instruction and the clarification and perhaps simplification of these objectives is desirable.

"10. A more critical and objective attitude toward the measurement of the outcome of Latin instruction should be encouraged.

"11. An examination of the technique used by the A.S.T.P. in the so-called area studies with the probable aim of using some such technique, especially in the colleges, is much to be desired."

(Mark E. Hutchinson, Cornell College, Mount Vernon, Iowa, from the *Classical Bulletin* 23:3, October 1946)

CLASSICS AND CIVILIZATION

"The teaching and scholarship of the religious order to which Father Kleist belongs, and of other like orders, especially the Benedictine, will continue when the names of deans and the like who are now devising Greekless courses and Latinless courses in the 'humanities,' godless humanities and Christless, are all forgotten along with their courses; as completely forgotten as most of the past courses, mostly poor, some few good, about which Latinless deans and Greekless directors have not informed themselves. For there is a thing which experimenters in education, interested only in the fleeting past, are not concerned with, namely the recorded history, from the beginnings down, of those few experiments, one leading to the next, in which successful teachers taught successful students in the most important matters.

"What the Benedictine monks did to save and promote teaching, scholarship, and publication has not been and will not be forgotten; for there is a cumulative human memory through which, under God, the fittest things human survive. What the religious orders are now doing and preparing in this country for humane education, for letters—that is, for grammar in the most particular and also most inclusive sense—will in due time be properly known. When many so-called universities shall have utterly forgotten what they are here for and have become simply self-perpetuating money-machines, it doubtless will appear that the said religious orders have, like the Benedictines in their prime, again saved Western culture."

(Lane Cooper, book review of *Classical Essays Presented to James A. Kleist, S.J.*, in the *Classical Bulletin* 23:30, January 1947)

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